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NOTES OF THE WEEK.

THURSDAY next is Dr. Martineau's ninety-third birthday, and once more the hearts of innumerable friends, of the great company of those who have received inspiration from his teaching, will be drawn to him with a fresh impulse of gratitude and reverent affection. They will rejoice in the thought of his beautiful old age, and good wishes and congratulations will become a silent prayer, that nothing may disturb the peace of the evening time on which the Divine benediction surely rests. There is a natural impulse on such an anniversary to send letters of greeting and gifts of flowers. But we will venture a word of warning to friends. Dr. Martineau will be out of town. And if that natural impulse is not checked in all but the very nearest, both letters and flowers in overwhelming quantity are apt to become a burden very far from the kind intention of the senders.

THE opening of the renovated Stamford-street Chapel as the Blackfriars Church and Mission will be celebrated on Thursday next, when the Rev. Stopford A. Brooke, M.A., is to preach at a four o'clock service, and an evening meeting will be held under the presidency of Sir E. Durning Lawrence, Bart., M.P. We trust that the importance of this new departure will be recognised by a large attendance of friends interested in the work.

WE are still in the shadow of impending war between the United States and Spain.

If, as seems now inevitable, this war cannot be avoided, we shall at least have the satisfaction of knowing that America is intervening to make an end of an intolerable tyranny, and we must hope that the conflict will be short and decisive. The record of the cruelty of Spanish rule in Cuba is incredibly revolting, such as in recent times we have only associated with the Turk. Good Friday was marked by a complete victory of the British and Egyptian troops over the Dervish forces entrenched on the Atbara. This also, we may trust, will make for the progress of civilisation and good order.

A MEMORIAL in carved brass to Dr. Arnold has been placed on the north wall of Laleham Church. The inscription is as follows :—

To the memory of
THOMAS ARNOLD, D.D.,
Head Master of Rugby School, 1828-1842,
Regius Professor of Modern History
in the University of Oxford, 1841-1842,
Scholar, Historian, and Theologian,
Who, as the head of a great public school,
Raised the character of all English education,
Powerful to rouse and train the intellect,
But desirous above all
To impress religion and duty
Upon the hearts of his pupils.
In this parish,
Beloved by him as the home of his early
labours,
Is offered this grateful tribute
Of respect and admiration.
Born at West Cowes, June 13, 1795.
Died at Rugby, June 12, 1842.
Erected March, 1898.

The inscription was written at the vicar's request by the late Dr. Lake, formerly Dean of Durham, then the senior surviving pupil of Dr. Arnold. Dr. Arnold lived at Laleham, in a house occupying the position of the present vicarage, during the years 1819-1828.—*Guardian*.

A REFERENCE to George Eliot in a recent number of the *British Weekly* induced an old and intimate friend of hers to send the following note to the *Westminster Gazette* :—

"How anyone—himself looking out of refined eyes—could call George Eliot's features 'coarse' I cannot for a moment understand. Massive they were, and reminded one in their power of Savonarola; in their sweetness and thought, of Dante. I have seen her face look perfectly beautiful; and once I remember—can I forget?—while talking to me with great earnestness and feeling, there was a light and glory in her face that made me think of the transfigured faces on the mount, and that held me so spell-bound with wonder and admiration, that I was never able to recall one word of what she had been saying. I have grieved over this,

for she was speaking of what had been nearest her heart in writing her books.

"So very far from being conceited or 'pedantic,' I never knew one more heart-feltly modest, less self-assertive. Self-knowledge, naturally, she had, and great diffidence—very surprising to me in her. Her wide, kindly tolerance, her lovingness, her maternal compassion for the world's sufferings and wrongs, her readiness to be pleased and amused, were to me most helpful and altogether lovely."

THE Bishop of Rochester made the following reference in his *Diocesan Chronicle* to the observance of a recent day of Humiliation and Prayer, which he had suggested :—

"It was a great happiness to know that many parishes had themselves felt the day to be a real impulse and help. As to results, those which we chiefly sought are not those which can be read off and tabulated. If the day has left us by one degree a more humble-minded Church, that is, in itself, enough, and will mean much more. For humble means open-hearted and teachable. With more of such a spirit in ourselves, we shall better understand what we have to teach, and those whom we have to reach, and what the difficulties are which stand in the way; we shall be more ready to discuss those difficulties with those whom they prevent us from reaching, and this will be a step towards their removal. To have looked steadily and together at the tremendous problems of the life around; to have done so in the spirit of confession, and to have called afresh upon the spiritual forces of faith and prayer—this must surely draw us closer, through the Son of Man, to God and to man. Results of other sorts are very sure to follow. Among the best will be, as I trust and beg, the continuance of prayer for the same great ends and needs."

PREACHING recently in Manchester on "A Democratic Church in a Democratic State," Archdeacon Wilson referred to the general lack of interest in church matters on the part of the laity, and to the hope that some measure of increased popular control might lead to a change for the better. But short of giving to the laity control over doctrine and ritual, which might be mischievous, he did not think any such measure would avail :—

"It is not machinery that is wanted; it is men. If a prophetic voice could once more be heard in the Church, calling into life the real but latent religious power and enthusiasm of the people, speaking fearlessly, truthfully, 'with authority, and not as the scribes,' firing with the grace of Christianity and the love of God and the fellowship of the Spirit, then we should

not find the laity hang back from their share of work. There will be interest enough when there is an intensely real thing to be interested in. It is not democratic machinery, it is prophetic men we want. And for this we must look to the Spirit of Truth."

IN the same sermon Archdeacon Wilson contrasted the services and methods of the Church of England with those of the Methodists, who had really democratised their Church, and had found a better way to evangelise and rouse and win souls. Wesleyanism they ought heartily to recognise, and acknowledge as their own evangelistic daughter.

"The truest democratic spirit in our own Church is ready to give an ungrudging welcome to all such work in the name of Christ, both theirs and ours. It is not true democracy to insist that every religious body shall equally devote itself to every section of the work of the Church. A true democracy will recognise differences of administration, but the same Lord. A democratic Church in a democratic State means the mutual co-operation and respect, even the mutual federation, of all who under various administrations are doing the work of Christ and stirring the religious life of the people. Democracy means union, not disunion; co-operation, not competition; mutual respect, not mutual snarls."

To make a truly democratic Church, he added, many things were needed. "It needed a simpler, truer theology, for one thing—a theology that spoke straight to the heart, and taught that mutual respect for one another as the sons of the Father in heaven which underlay the social problems of to-day. They need not aim less, but ought to aim more, at spiritual welfare, at spiritual regeneration, and should have a truer perception wherein those consisted. And though they rightly put spiritual enlightenment first, the Church must give its whole heart to supply those absolute necessities for healthy life in towns which were now regarded only as the fads and follies of a few. It was not schools and churches only that were wanted, but the intelligent and far-sighted leadership in the provision of much that made for health and recreation, and education. It was no paradox to say that a democratic Church of clergy and laymen would secure the provision of gymnasiums and playgrounds, of concert-halls and institutes, of libraries and museums, and the study of the many-sided needs of our crowded city life."

IN a recent issue of the *Bridport News*, a vigorous letter from the Rev. H. S. Solly was published, referring to the establishment of a local council of Evangelical Free Churches, and drawing attention to the now familiar exclusion of Unitarians. Hitherto, Mr. Solly said, there had been in Bridport a large measure of co-operation, on the part both of Churchmen and Dissenters, in various kinds of educational and social work, and to say the least, Unitarians had not been behindhand in public-spirited effort in such directions. And the special forms of social activity proposed by the new Council were just such as Unitarians would be wishful to have a share in. It was a hardship, and very much to be lamented, that by the operation of this new Ecclesiastical Union, they should be

shut out from such natural co-operation in good work. But until the new councils are able to accept a broader interpretation of Christ's Gospel, this exclusion seems to be inevitable.

MR. B. B. NAGARKAR delivered four lectures in Birmingham, during March, in the Church of the Messiah schoolroom, on the growth of religious thought in India, leading up to the Brahmo Somaj. The lectures were so much appreciated that it has been arranged that Mr. Nagarkar shall deliver two more lectures in the small lecture theatre of the Midland Institute, on April 19 and 26, the subjects being, "India and her People: their Social and Domestic Life," and "The Position of Hindoo Women in Ancient and Modern Times." The lectures will be illustrated by limelight views. Mr. R. E. Ruddock, of Newcastle-on-Tyne, has taken a photograph of Mr. Nagarkar in striking native costume, copies of which, we understand, will shortly be on sale at Essex Hall.

DR. SAMUEL DAVIDSON, who has passed away at the age of ninety-one, having lived latterly at Hampstead, was a native of Ballymena, in Ireland. Originally a Presbyterian, he became in 1842 Professor of Biblical Literature in the Lancashire Independent College, and while holding that office published a translation of Gieseler's "Ecclesiastical History," a revision of the Hebrew text of the Old Testament, and other works. In bringing out a new edition of Horne's "Introduction to the Sacred Scriptures" he raised a storm of opposition against what were then regarded as dangerous heresies, on the subject of the composition of the Pentateuch, and after a painful controversy, was obliged to resign his post. Subsequently, Dr. Davidson published Introductions both to the Old and New Testaments, and was known as a vigorous writer in the *Athenæum*. He contributed several articles to the *Theological Review*, and served on the Old Testament Revision Committee.

THE death is announced from America of the Rev. Solon W. Bush, in his eightieth year. Mr. Bush was a native of Newport R.I., and graduated from the Harvard Divinity School in 1843. After successive pastorates in Vermont and Massachusetts he became in 1863 editor of the *Christian Register* in Boston, an office which he filled for ten years. For a few months during the Civil War he acted as correspondent to the *Daily News*, and readers of THE INQUIRER in former years will remember his initials appended to not infrequent contributions to these columns. At the time of his death Mr. Bush was living with his son, a medical man in Boston.

THE week's obituary includes also the following:—Mr. Edward Kennedy, for twenty-eight years Secretary of the Early Closing Association.—Mr. Hamar Bass, Member of Parliament for West Staffordshire.—The Marquis of Exeter (a Cecil).—Alderman John Thompson, four times Mayor of Peterborough, a well-known church builder.—Cardinal Taschereau, Archbishop of Quebec.

TO CORRESPONDENTS.—Letters &c. received from E. C., E. D. P. E., E. H. C., E. I. F., F. K. F., J. F., E. R. H., R. T. H.,

E. W. L., T. M., J. C. O., A. P., J. R., R. S. R., F. S., J. S., J. E. S., H. S. S., J. H. S., D. W., T. W. Several letters on "Two Opposing Tendencies" we are obliged to hold over. Matter that arrives only on Thursday, if of any length, it is often extremely difficult to find space for.

THE INWARD LIFE.

WE referred last week to the new edition of "Psalms of the West," recently published by Messrs. Longmans and Co., and quoted a considerable part of one of the Psalms. The following is from another:—

The Great Nation.

Methought I saw a nation arise in the world, and the strength thereof was the strength of God.

Instead of war there came amity over all the earth, and the energies of man were turned against the foes of all.

And the captains were captains of industry, and of noble skill in all manner of work, and of high thought for the good of brethren under every star.

And that people sought the truth, and cast the idols of superstition into the oblivion of error, and their souls were set free from the corruption of imposition.

And they cast forth out of the land plagues and diseases of every sort, for they were strenuous in science and in hatred of every foul thing.

And every child was trained in the beauty of a clear spirit and an open mind, and in the use of reason rightly, and in living for the ideal good;

And the sad crowds of cities were dispersed over the fields, and new generations grew up to a fairer life, and every man rejoiced in his garden and in the kindly fruits of the earth.

And rich and poor laboured together, and foresaw evil, and armed themselves with care and temperance and frugal pleasure, and trouble gave place to merry and worthy days.

And the harvest of the mind was esteemed a higher care than the harvest of earth, and the getting of riches was less than the spending of instruction.

And factions and parties were turned to one cause, the transformation of evil to good, the first duty of every man, the great reform, the regeneration of himself.

And bitter words and bad words, the utterance of hate and shameful despair, and envy and false conceit, were heard no more in the land, for all the people devoted themselves to the supreme good, and strove in humility towards the divine example.

And all opinions were free and gently heard; there was neither scorn nor unkind displeasure, but in charity every fabric of reason was judged, and the noblest minds were the statesmen, the leaders in sublime thought, the teachers of saving knowledge.

And creeds and heresies of all thinkers and all epochs were refined in the furnace of truth, and there came forth the beauty of each, so that upon all the world shone the message of heaven to man.

And the mind of every one on the face of the earth was satisfied with the environment of power, and rested in the consciousness of communion in the highest.

And the people of the world beheld the universe, and there were no strangers in all the heavens.

LITERATURE.

HARRIET BEECHER STOWE.*

It is said that a growing interest in the study of biography is shown by the English reading public of to-day. If this new feature is, to some extent, due to the development of a higher estimate of the worth of character as the true standard of excellence in life, then should be specially welcome the memoirs of men and women who have left their mark in the world by reason of their unselfish work for their fellow men, and their heroic struggles in the cause of right and justice. Among noteworthy new books of this description is the life of Harriet Beecher Stowe, edited by Annie Fields, in which we have for the first time the complete story of her life, and some valuable letters which did not appear in the earlier memoirs written some years ago by her son, the Rev. C. G. Stowe. A full index adds to the value of the book, and the reader will rejoice to find that the letters now published are neither too numerous nor too long.

In this volume of 400 pages the life is so graphically told, and the materials at hand so wisely employed, that Mrs. Stowe's personality stands forth clearly; and it is deeply interesting to watch the development of her mind, and the experiences through which she was led to become a pioneer in the great anti-slavery struggle in the United States of America. If a word of negative criticism may be permitted, one would gladly shorten the section describing her four visits to England; the account seems to break in unsatisfactorily on the vivid portraiture of her home life, and unselfish, unwearied work for the world, and is a subject already familiar to the public through the pages of her "Sunny Memories of Foreign Lands."

While still a sensitive, excitable child Harriet Beecher was roused to unnatural introspection by her father's fiery, awakening sermons; and the little daughter of the ardent Calvinist had no chance to grow naturally and gradually into the simple, beautiful spiritual life which should be the birthright of every child. At the age of fourteen she was torn by doubts concerning her own conversion. About this time, we are told, she drew nearer to her father than at any other period of her life; and the description of his settlement in Boston, prepared to do battle against the rampant Unitarianism which owed its vigour to Dr. Channing and the Federal-street Church, shows the mental atmosphere in which her early life was spent.

At the same time Harriet falls under the influence of a somewhat freer theology; and, needless to tell, the eager young mind tries to think out for itself its problems. Before she is twenty-one years old she writes "this inner world of mine has become worn out and untenable. I have concluded to come out of it and live in the eternal one. I have come to a firm resolution to count no hours but unclouded ones and to cultivate a spirit of kindness towards everybody. I am holding out my hand to the right and left. There is a heaven and a world of love, and love after all is the life-blood, the existence, the all in all of mind." So, through mental struggles, character grows; and

she forms a resolution which, carried out into practice, leads her step by step to rank among the helpers of humanity. "It matters little what service He has for me—I do not mean to live in vain."

To help forward much needed reform in education is the ideal she sets before herself, and to establish model schools, for both boys and girls, under the influence of women. To some extent she carries this aim out in her work as a teacher at Cincinnati; and, after her marriage to Professor Stowe, whose life had been devoted to similar interests, we are told that the husband and wife discovered that great as their love for each other might be, it was to be enlarged and made more beautiful by their devotion to the common welfare.

Several pages of the book are devoted to the history of her early married life, in which such a brave, patient, self-sacrificing spirit shines out that the reader may be inclined to find the true mark of the heroine there; and from the later story of the triumphal progress of the famous authoress to turn in thought, with fresh admiration, to that time of faithful preparation. Cares came crowding upon her, want of means, a quickly increasing family, domestic worries, the despondency of her husband, which she alone could cheer, and her own frequent ill-health. In the midst of anxieties and household troubles her pen must be busy to help to provide the needs of the family; and, through all, the Professor and Mrs. Stowe were true to the belief that they were "born to serve the world as well as to live and love in their own little round." So their house was made a refuge for fugitive slaves, and Mrs. Stowe, opening a private school, admitted coloured girls as free scholars with her own children and those of her white neighbours. There is great pathos in this story of the overworked wife and mother, but a note of triumph rings through it all, because of her courage and resolution, and there is often a quaint humour in the way in which she alludes to her troubles, even when they threaten to overwhelm her.

One of the most interesting parts of the book relates to the origin of "Uncle Tom's Cabin." In the year 1850, the long-continued compromising and time-serving of the Northern States in regard to slavery came to a climax in the passing of the Fugitive Slave Bill; and the friends of freedom, with deepest shame and indignation, saw Daniel Webster, who had been their hero, posing as a chief supporter of the Bill, and declaring the Southern States to have as much right to "secure their fugitive slaves on free States as the North to its privileges of commerce and navigation!" Slave pens and slave hunters in free and enlightened Boston! News of daily increasing horrors came to Brunswick, where Professor and Mrs. Stowe were living, and, like a nightmare, weighed upon her the apathy of the nation and the silence, except for a few brave voices, in which these deeds were done. A friend wrote to her: "Hattie, if I could use a pen as you can, I would write something to make this whole nation feel what an accursed thing slavery is." We read that Mrs. Stowe rose up from her seat, crushing the letter in her hand, with a look on her face which even the little child who stood by her never forgot, saying, "I will write something! I will, if I live."

The first scene which presented itself to

her mind was the death of Uncle Tom; then like an inspiration came the whole story to her. Old scenes and incidents out of her past life formed much of her material. "The book insisted upon getting itself into being, and would take no denial. The weekly instalment (for the *National Era*) never failed. It was there in her mind night and day waiting to be written, and requiring but a few moments to bring it into visible characters."

"I suffer exquisitely in writing these things," she says. "It may be truly said I write with my heart's blood. Many times in writing 'Uncle Tom's Cabin' I thought my health would fail utterly; but I prayed earnestly that God would help me till I got through, and still I am pressed beyond measure and above strength." Fearing greatly that no one would listen to her appeal, she suffered at times from the deepest despondency. As we know, the day came when she found her work done and herself famous. Within a few days after the story had re-appeared in book form, 10,000 copies were sold in the States, and a million and a-half within a year's time in Great Britain and the Colonies.

Mrs. Fields' biography carries us with unflagging interest through the remaining years of Mrs. Stowe's life, a period of nearly half a century. It falls to the lot of few women to pass through greater vicissitudes. "Are you the little woman who made this great war?" was President Lincoln's greeting to her when, after the Emancipation Proclamation, she was present at a thanksgiving dinner for a thousand fugitive slaves. She had to enter into the sorrows of the contest between the Northern and Southern States and to bear her personal share in the losses of the war. She was at one time the recipient of praise and honours from a large part of the civilised world; at another time, blamed severely, and cast off by her former friends for actions she felt it to be her duty to perform. All this we read with the story of further literary work; of her devotion to her invalid husband; and, finally, of her gentle, gradual passing away from earth in the last years spent in her beautiful home in Florida.

One more quotation must be given. Mrs. Fields writes:—"Later in life (when her failing powers made it impossible for her to speak as one living in a world which she seemed to have left far behind) she was accosted in her country retreat, in the twilight one evening, by a good old retired sea captain, who was her neighbour for a time. 'When I was younger,' said he respectfully, holding his hat in his hand while he spoke, 'I read with a great deal of satisfaction and instruction 'Uncle Tom's Cabin.' The story impressed me very much, and I am happy to shake hands with you, Mrs. Stowe, who wrote it.' 'I did not write it,' answered the white-haired old lady gently, as she shook the captain's hand. 'You didn't?' he ejaculated in sheer amazement. 'Why, who did then?' 'God wrote it,' she replied simply, 'I merely did His dictation.' 'Amen,' said the captain reverently, as he walked thoughtfully away.

"This was the expression in age of what lay at the foundation of her life."

FRANCES E. COOKE.

We cling like mosses to the Alps of Nature, drawing life from the high clouds. —Richter.

* "Life and Letters of Harriet Beecher Stowe." Edited by Annie Fields. London: Sampson Low, Marston and Co. Price 7s. 6d.

STUDIES OF THE MIND IN
CHRIST.*

THIS is an able and in many respects a very interesting book, and yet when one has read it all through, the question at once arises, *Cui bono?* For its aim is to "try and obtain some light on the knowledge which our Lord had as a man." And it is quite true, as the author claims, that "this subject has significance second to none . . . for on it depends the worth of much of His teaching and our conception of His work." But then in order that we may pursue the inquiry with any prospect of success, we must be certain that we can definitely ascertain what that knowledge is; and then, with equal certainty, be sure what are the limits of the knowledge which a man can have; so that we can determine whether the knowledge reported of Jesus is within the cognizance of the human mind.

All that we know of the sayings and doings of Christ comes to us through the interpreting medium of the human mind; and it is the great problem of the interpretation of the Gospels to attempt to ascertain what elements in the Gospel tradition are due to Christ, what to the interpreting experience of the disciple. Yet Mr. Adamson, without any preliminary discussion of the question, assumes that we can proceed at once in our inquiry as though we had the *verba ipsissima* of Christ, and that all that is attributed to Christ in the whole of the four Evangelical narratives is indisputably his.

Nor, again, are we given the least aid in ascertaining the limits of human knowledge; nor are we told how we are to recognise that any knowledge Christ possessed was beyond these limits. If, as Mr. Adamson argues, Christ must have known that he was divine in order to be sure that what he taught were heavenly things, how are we, unless we are also divine, to receive and assimilate that knowledge, so that they become heavenly things to us. Again, Mr. Adamson distinguishes between Christ's knowledge as man and as God. He gives a very careful and exhaustive list of occasions on which it is evident, from what is reported to us, that Christ's knowledge was limited, and, moreover, that he had to depend upon the exercise of his ordinary human faculties for any increase of knowledge. Then we are asked to discuss Christ's "supernatural knowledge." How can anyone presume to determine what knowledge to a mind like Christ's was "supernatural,"—that is, beyond its own capacities and powers? The late Master of Balliol reports Alfred Tennyson as saying that there were two things which he considered to be beyond the intelligence of man—the one, the intellectual genius of Shakespeare; the other, the religious genius of Jesus Christ. Now we all understand this saying of Lord Tennyson, and, I presume, should all accept it in this sense—that while we recognise the intellectual greatness of Shakespeare as truly human, we cannot trace the steps by which he gained that greatness. It is his, and peculiar to him, so that we do not see how any of us can learn to write plays for ourselves as pregnant with genius as his. And so of Christ.

We cannot trace all the steps of his

religious growth, yet we know that he appeals to our own religious feelings in such a way that his exhortation to follow him is one that we must, because we *can*, obey, if we are as loyal to the faculties God has endowed us with as he was. Again, Mr. Adamson speaks of Christ's Divine knowledge—*i.e.*, his knowledge of himself as Divine; and then in the next chapter proceeds to speak of Christ's spiritual knowledge—*i.e.*, of spiritual things, arguing that "there can be no difficulty in allowing a real growth on Christ's part in the knowledge of detail, both of the methods and facts of heavenly things, and, of course, in the development and enlightenment of its associated sympathies correspondingly." And this same confusion is left in our minds when it is argued: "If the Son of God was conscious in His Divine Nature that He had become human also, and if that knowledge was the result, not of His omniscience as God, but of the vital union which had taken place in Him between the two natures, then there seems to be no good reason for denying to Him in His humanity the corresponding consciousness of being Divine." How can any nature be conscious of being anything save itself? All that any self-consciousness includes is its own personality as an organic whole. To say that the Divine nature in Christ is conscious of being human, and the human of being Divine, is to assert that Christ's self-consciousness witnessed that he was other than himself, which is simple self-contradiction. The truth is, modern psychology and the Nicene Theology cannot thus be reconciled, for the simple reason that all modern psychology bases personality upon self-consciousness, while the Nicene Psychology bases it upon self-expression; hence the Greek term for each of the "persons" of the Trinity is *Πρόσωπον*, the Latin *persona*; and it is this shifting of the centre of gravity, as it were, of the conception of Personality which makes it so difficult for the modern mind to understand the Nicene Theology.

It is just where Mr. Adamson lays aside all assumptions as to the nature, and seeks to unfold the character of the influences which contributed towards Christ's knowledge of spiritual things, that he is at once most interesting and instructive, and there are many of his interpretations which are most suggestive and illuminating.

C. T. POYNTING.

SIXTY YEARS OF EDUCATION.*

It is singular that the "Report of the Education Section, Victorian Era Exhibition, 1897" (the sub-title of the work named below), should bear a principal title which refers only to *women's* education. The book does, in fact, cover a wider field than this title suggests: the first set of papers deals with the education of children, and the book closes with seventy pages which deal with education in the Colonies, and with the University Extension Movement from the point of view of men and women alike. Still, the greater part of the book is upon women's education and women's employments, and

as education appears to have been illustrated only in the women's section of the Exhibition, and women organised the congress of which this book is a record, the title is perhaps justified.

A long series of short papers and speeches, such as are here gathered together, can, of course, make no claim to literary effect. Much of the matter included is, indeed, neither fresh nor striking enough to be worth putting into print. On the other hand, the large section entitled "Some Professions Open to Women" should be of interest to all friends of progress for women, and especially to those women themselves who are seeking suitable occupation and the knowledge of the equipment required. There are papers on "Medical Training of Women in England," "Horticulture for Women," "Agriculture for Women," "Training of Women in Business," "Indexing: a Profession for Women," "Women as Factory and Sanitary Inspectors," and other kindred subjects, and in these papers much sound information and wholesome stimulus is provided for the many women who, in these days, have to seek a means of earning an independent livelihood, as well as for those who, though not obliged to work, would be happier than they are if they were better employed. The cheery patience which women can bring into work is well illustrated in a charming little address by Mrs. Orpin, on "Irish Flower Farms," which contains the following passage:—

"The ladies about whose business I know something are all poor women—we are all poor in Ireland, everybody, men and women, but the women are especially poor, and they have to face this problem of how to get a little money out of a piece of neglected land. A good many of them have faced that problem, and have got the money—it is very little, but they have got it. One lady in whose progress I am very interested, started with a big capital of £11. Swanley College and £70 a year were as far off from her as the moon, but she had a piece of fairly good Irish land, all run to weeds. She had not even money enough to turn over all that land the first year, and being a very prudent woman, and knowing exactly how many shillings there are in a pound—a very essential piece of knowledge—she only turned over a quarter of her little piece of land, and she put into it daffodil bulbs! Daffodil bulbs are a kind of Irish commodity, the more they are rained on the better they are, and that is a very fortunate circumstance, because of rain there is a great abundance in Ireland; therefore this lady's daffodil bulbs flourished. The next year she turned over another little bit of her waste land, and brought one half of it into cultivation. She then put in a double quantity of daffodil bulbs, and I am proud to say that last year she cleared £35. That is what I call very good business—very small, but very good. Now, in Ireland that is the principle to go on, to look after the pennies in every respect, and as you amass a small capital put it into the ground, and see if you can—not double it, I do not believe in doubling capital in Ireland—but see if you can add a little fraction to it year by year."

Here is wisdom for other places than Ireland. Are women going to show the way out of agricultural depression?

H. RAWLINGS.

* "Studies of the Mind in Christ." By Rev. Thomas Adamson, B.D. Edinburgh: T. and T. Clarke. 1898. Price 4s. 6d.

* "Progress in Women's Education in the British Empire." Edited by the Countess of Warwick. Longmans, Green and Co. Price 6s.

ARTICLES IN THE REVIEWS.

THIS month's *Contemporary* opens and closes with articles dealing with our foreign policy and international affairs, while attention is also given to India in the matter both of currency and crocodiles. There is an article on the Zola case, and Mr. Edmund Gosse contributes a very interesting notice of the late Ferdinand Fabre, the French novelist of clerical life. Of Dr. Robson's article on "The Differentia of Christianity" we have spoken in another column.

The *Nineteenth Century* opens with an article on "France and England," by M. Francis de Pressensé, dealing with the vexed and anxious question of West Africa. The tone of the article makes for a friendly and dispassionate consideration of the points in dispute, but does not in itself furnish very clear light for judgment. Sir Henry Thompson points out the weakness of the Vegetarian position, but at the same time reminds us that most Englishmen eat too much meat. Mr. Redmond recounts the shameful story of the Irish insurrection of '98, in view of the coming centenary celebration. Mr. Benjamin Taylor, in his "Study in Trade Unionism," brings a severe indictment against the great trade societies, as exercising hurtful tyranny, and a deteriorating influence on the honest workman. Mr. John Hutton, M.P., writes on Cottage Homes for the Aged Poor, pleading for more consideration, by means of classification, for the worthier poor. Most delightful is the Dean of Rochester's article on "A Surrey Garden," in review of Mrs. Earle's book, but enriched with other lore by the lover of roses, who does not despise either a vegetable garden or the cottager's patch.

The *Fortnightly* contains a timely article by the Rev. J. Frome Wilkinson, on "Friendly Societies for Women," and another by Mr. E. Spearman on "Juvenile Reformatories in France," showing how essential it is that children should be kept absolutely apart from contact with adult criminals, and what good results follow from placing reformatory schools under the management of women.

To the *Westminster* Mr. Dudley Cosby contributes a vigorous article on "The State Church and the Troubles of her Clergy," referring to the constant complaint of the clergy that as a body they are insufficiently paid, and giving reasons why this complaint is not met by a heartier response from the people. What is needed, in Mr. Cosby's view, is that the Church should give up its official position and be liberated from State control. "This age," he says, "wants a Church whose members do not claim any special Apostolical succession, and who will lay less stress on the importance of observing fasts and ceremonies than they do on living a Christian life, and who will place truth before dogma, and facts before creeds, and who will boldly tell their hearers that a real religion and not a sham religion, religion and not religionism, is what the age stands so sadly in need of." In the same review Mr. G. W. Boag writes on "Undogmatic Religion," and affirms that the secret of true religion "lies not in trying to bring our beliefs about the temporal and the eternal into line with those of the men who gave the Churches their creeds, but is to be found in the widest reading of the experience of all time; in contact with, not

undue subjection to, the best minds; in admitting to the affections the sweet attractions of the purest examples; and, above all, in the inspiration which quickens the soul with the consciousness of the Greater Soul, whom men call God."

Cosmopolis continues to be notable for its short stories and its *causeries* on current literature, the drama, and politics; but the main interest of the April number is centred in two contributions: Mr. George Meredith's long poem "Napoleon," and Olive Schreiner's "Stray Thoughts on South Africa." The former bears many marks of the genius of its author; but oh! the tortuosity, the involutions of these twenty-two solid pages of verse! Too often language seems a trellis-work amid which we must play hide-and-seek with thought, instead of a lens to bring life into focus. Then we reach a brilliant sentence or a passage of classic stateliness, and we forgive all. Olive Schreiner's unfinished article on "The Boer Woman and the Nineteenth Century Woman's Question" is a most important contribution to this perennially interesting discussion. She tells us that among the old Dutch people of South Africa, woman's position is dignified and influential both in public and private relations, and is specially happy as being one of intellectual equality with her male companions. "She is far more the fellow-labourer and comrade of man than are the mass of women in nineteenth century societies." This leads up to an argument that "the woman's movement is essentially *not* a movement on the part of civilised women in search of greater material enjoyment and physical ease," but "the movement of a vast unemployed."

LECTURES AT STAFFORD.

ON Tuesday, March 29, a very interesting experiment was concluded at Stafford. This historic and still important county town is without any Unitarian congregation. It was thought well to provide for the utterance there of those truths which are of highest esteem among the Free Churches, and to this end the Rev. John Harrison, Missionary Agent to the Midlands, organised a course of five lectures. Three of these I attended—one as reporter, one to supply Mr. Harrison's place during his temporary illness, and one as chairman.

The aim of the movement did not go beyond the sowing of seed. If no congregation, no society of any kind should result, but a leaven of free and catholic religion should be set working, a little spring of charity be unsealed, a few doubters confirmed in the rational worship of God, then the hopes of those who promoted the lectures would be satisfied. Even if no tangible effects could be traced, it was still felt that the preaching of our Gospel must be a good thing; if, on the other hand, there should issue from it another society of reverent free-thinkers, the responsibility of having founded that society was anticipated and acknowledged.

Mr. Harrison's preparations were pointed and thorough. A good hall was engaged in the centre of the town; every burgess, and some whose names are not on the burgess-lists, received notice of the lectures, together with a selection of tracts, through the post, "Mammoth" posters

of the whole series, and smaller bills of the several meetings were well displayed.

The subjects treated—I do not quote the exact titles—were these five:—"Unitarianism," "Belief in God," "The Bible," "Jesus Christ," and "Human Nature." The first lecture was delivered by Mr. S. Fletcher Williams. I was not present, but I am told that the audience, though large—there were nearly seventy people present—would doubtless have been larger if the weather had been more favourable. A significant remark was made privately upon this lecture by one of the orthodox clergy. He said, "Your man has been slaying extinct Satans." This must mean that our distinctively Unitarian principles, as formulated by Mr. Williams, meet now with general assent among Christians of other sects. Making all allowance for the skill and sympathy of the lecturer, we have here a very remarkable encouragement, a testimony to work done and results achieved. It is evident that the leaven of our earlier effort has worked, and our former faith is not belied by the issue.

Mr. Jacks' lecture on "Belief in God" was listened to with rapt attention by about one hundred people, and this number has been maintained at the subsequent meetings. So also has the quiet attentiveness of the audience. There has been no noisy cheering, no disorderly interruption, but always a fair and courteous, while intelligent and critical, reception of the exposition afforded. One or two textual fanatics, polemically primed, were prominent in the questions which followed. Such people cannot be satisfied by any answer which does not yield their point. Now and then it was necessary for the chairman to restrain a slight speech-making tendency, but his ruling was always loyally obeyed. Amid the questioners was one, an Anglican clergyman, whose tone reflected the courtesy, the charity, the zeal for truth rather than verbal victory, which could be read in Mr. Jacks' words and way. The paltry import of merely intellectual difference, as contrasted with the spiritual kinship between him and us, must have been plain to many. Where orthodoxy speaks in such a tone we have no quarrel with it. This same gentleman asked a few questions while I was left to represent both chairman and lecturer—who had been obliged to leave in order to catch a train—after Mr. Priestley Evans' lecture on "The Bible." We were happy in being able to hit upon a form of words which expressed his thoughts as well as mine. Mr. Evans made a very deep impression by what he said upon this perilous theme. His own answers were cheered, and one pleasant incident revealed the fairness and willingness of the audience. A questioner asked me whether such and such words—which he quoted and ascribed to the lecturer—did not imply some doctrine which he wished to deprecate. Another gentleman instantly arose and said, "As you, sir, were not in the hall at the time, may I be allowed to answer? The words are not those of Mr. Evans, but of a clerical correspondent to *The Guardian*, which Mr. Evans was reading." A general murmur of approbation arose, and the first questioner asked no more.

Mr. Timmis, who spoke on "Jesus Christ," met, I am told, with a rather less kind reception. Nothing, however, could exceed the acceptance with which Mr. Street's lecture on "Man, not fallen but rising," was listened to. One of our

regular polemics could not refrain from expressing his disappointment at finding nothing to disagree with! And yet, if the doctrine of the Fall be orthodox, this lecture was heterodox indeed.

There was very little response to the invitation I gave to any who might desire further talk on these matters to remain and meet Mr. Harrison. But no doubt can be felt by anybody who attended the last lecture that another series of lectures, or, better still, of religious services, would be well attended, and so received as to give them every opportunity of doing good. Some of the seed has fallen on fruitful ground. Not only is Mr. Harrison to be congratulated on the success of his practical arrangements, but the Midland Christian Union may be assured that they have done well in essaying their apostolic task. If they are able to proceed further, and cement their work in Stafford by the sentiment of common worship, they will do better still. E. W. LUMMIS.

MR. A. M. BOSE IN LIVERPOOL.

At the recent annual meeting of the Liverpool and Birkenhead Women's Peace and Arbitration Society, the principal speaker was Mr. A. M. Bose, of Calcutta; and Sir John Brunner, M.P., and Lady Brunner availed themselves of the opportunity to give him a reception at the Unitarian Institute on the following day. On both occasions, as well as in private intercourse, Mr. Bose produced a deep impression on the minds and hearts of all those who heard or met him.

At the Peace meeting, held at the Friends' Institute, and presided over by Miss Thompson, he spoke for nearly an hour on "India and the Frontier War," holding the attention of his audience without pause from first to last. He vigorously denounced the war policy of the Indian Government, and pointed out that the money spent on military expeditions, and wrung out of a poverty-stricken people of whom no less than forty millions were in a state of chronic starvation, would amply have sufficed to make all famine impossible throughout the length and breadth of British India. For it was not food that was deficient, but means of transport. The recent Frontier War, in his opinion, was far more likely to throw the Afridis into the arms of Russia, and make invasion by that Power a possibility, than to set a barrier to her advance. For we had sown the seeds of hate deep in the hearts of the tribes. Nor was it merely that we had made war upon them, but that we had conducted the war with ruthless barbarism. Reuter's telegrams, in three successive days, reported the destruction of sixty villages. Not only had we burnt the crops and hewn down the fruit trees, on which the population absolutely depended for the means of life, but the military prowess of England had actually condescended to search for the very mill-stones and to smash them, lest starving women and children should find a few grains of corn and have the means of grinding them for food. These were no complaints of our foes. We had not heard from them. They were the acknowledged feats of our arms. Mr. Bose produced a profound impression by citing in this connection a despatch by Sir Charles Napier, then Commander-in-Chief of the British forces in India, written nearly half a century ago, and rebuking in the most

scathing terms a subordinate officer who had permitted the destruction of native villages in this same district. Sir Charles bade him remember that England made war only upon men, and not on helpless women and children. Thus it would seem that our own military code, instead of improving in the last fifty years, had become incomparably more barbarous and cruel. Yet we called the men whose territory we were invading "savage bandits," simply because they resisted the destruction of their homes. Mr. Bose expressed his amazement that no protest had been raised in a professedly Christian nation against outrage of so barbarous a nature.

At Sir John Brunner's reception there was a large attendance, including several ministers, and Messrs. W. B. Bowring, A. Holt, R. D. Holt, H. W. Gair, G. Cox, C. W. Jones, J. Coventry, &c. After some time had been spent in social intercourse, Sir John Brunner took the chair, and invited Mr. Bose to address those who were assembled.

Mr. Bose spoke for about three quarters of an hour, mainly on the history of the Brahmo Somaj. That movement had been commenced more than sixty years ago by the illustrious Rammohun Roy. Scholars had been employed to investigate the Vedas locked up, as they were, in the ancient Sanskrit tongue. Rammohun Roy had issued vernacular translations, and had based on their authority a protest against the polytheism which was generally believed to be inculcated by the Vedas, and had maintained that they really taught a pure and unqualified monotheism. Just as in this country Unitarianism first based itself on a re-interpretation of the Scriptures, but afterwards abandoned biblical infallibility and founded itself on reason, so was it with those who carried on the history of the Brahmo Somaj after the death of its founder. Keshub Chunder Sen had taught the pure religion of the Spirit. Mr. Bose went on to describe the obligation of the movement in India to such writers as Theodore Parker, Francis Newman, Miss Cobbe, and others, and related how the churches of many of the poorer congregations had recently been destroyed by earthquake. Turning to the social problem and the relations of India with the British Government, he deplored the policy which had led to the imprisonment of leading citizens of Bengal absolutely without trial, information of the charges brought against them, or opportunity of consultation with their legal advisers. No sane native desired to be without English rule; but they did wish that English rule were conducted on English principles.

On the motion of the Rev. R. A. Armstrong, seconded by Mr. Alfred Holt, an enthusiastic vote of thanks was passed both to Mr. Bose and to Sir John and Lady Brunner. To-morrow (Sunday) Mr. Bose is to be again in Liverpool, and at the evening service in Hope-street Church will speak on the social relations of England and India, so that much larger numbers will have an opportunity of hearing his noble and eloquent appeals for just and righteous government, and a truer international brotherhood.

R. A. A.

WEST OF IRELAND DISTRESS FUND.—Rev. C. J. Street acknowledges with thanks receipt of 15s. from Mrs., Mr. H. R., and Mr. C. L. Briggs; £5 from Mr. E. Chitty.

OBITUARY.

MISS ISABELLA MEEK, OF NEWCASTLE-ON-TYNE.

OUR anniversary meetings, last week, were shadowed by a severe bereavement. For many years Miss Meek was an active member of the band of "honourable women" who have rendered such invaluable services to our church. For about ten days she was known to be suffering from a severe cold, but her friends were greatly shocked on Sunday, April 3, to hear, as they gathered to evening service, that she had passed away during the morning. For sixty years Miss Meek had resided with her friend, Mrs. Clark; and together they worked with indefatigable zeal for the welfare of the church they loved. Until about a year ago they were both active members of the committees of the congregation and the mission. Before advancing age limited their activity they took the deepest interest in the Ladies' Sewing Society, in connection with which they promoted most successful stalls at the biennial bazaar held on behalf of the church funds. Our late friend's gentle spirit and loving disposition attached her to a large circle of friends; and in all our social gatherings we shall greatly miss her genial presence, kindly words, and welcome counsel. With Mrs. Clark the deepest sympathy is felt in the loss of a life-long companion. Miss Meek was seventy-eight years of age. A large number of friends gathered round her grave on Thursday, April 7, and the funeral service was conducted by the Rev. Frank Walters. On Easter Sunday morning the service was largely devoted to her memory; Mr. Walters preached a sermon on "The Crown of Old Age"; and at the close the "Dead March" was given on the organ. Her life was one of Christian devotion and loving service, and her death has left most sacred memories in all our hearts.

ELIZABETH POLLOCK AND MARY CATHERINE OSBORNE.

ON the sunny afternoon of last Saturday the unusual ceremony of a double funeral took place in the beautiful Scarborough cemetery. After a service at Westborough Unitarian Schoolroom (the church being closed for decoration), the Rev. E. L. H. Thomas committed to their rest in adjacent graves the mortal remains of two aged friends who, within a few hours on the same day (April 6), had fallen victims to that terrible influenza which is now scourging our land.

Miss Pollock was the elder sister of the late Mrs. Morton, and was a regular attendant at Westborough Church so long as her state of health permitted; and even within the last few years she has participated with quiet dignity and friendliness in all departments of church work for which the gradual failure of her strength did not disqualify her.

Miss Osborne was a member of an old Sheffield family, but had long made her home with her sister, the late Mrs. Padley, and, since the death of that lady, with her brother-in-law, Mr. George Padley, a devoted member from its first establishment of our Scarborough congregation. No member of the church brought to its service more zeal, industry, and perseverance

than Miss Osborne. Her gentle cheerfulness made her welcome at all assemblies. She had a bright yet somewhat pensive spirit, which occasionally found expression in a few tender verses, such as readers of our periodical literature may remember to have seen over the initials "M. C. O."

Death has of late years sadly thinned the ranks of the elders in our little church at Scarborough. Oh, that young recruits may be found ready to step forward and carry on the work so faithfully begun!

PASSING AWAY.

THE fragrance of the rose,
Whose dewy leaves in morning's light
unclose,
Goes not more sweetly up,
From its rich heart, as from an incense
cup,
Than thy freed spirit from its earthly
shrine
Passed with the still angel to the rest
divine.

Oh no! thou didst not die!
Thou has but laid the soul's frail vesture
by,
And soared to that pure height
Where day serene is followed by no night,
And where the discipline of mortal woe
No shadow over thee can ever throw.

Death never comes to such
With chillness in the mystery of his
touch:
They gently pass away
As melts the morning star in golden day;
They leave the places they have known
below,
And through the white gates of the
morning go.

* * * * *

We know the gloomy grave
Holds not the spirit which our Father
gave;
That loving lustrous light,
That made the sphere in which it moved
so bright,
Is shining with a clear and quenchless
flame,
Rekindled at the source from whence it
came.

Thou art not dead! For death
Can only take away the mortal breath;
And life commencing here,
Is but the prelude to its full career;
And Hope and Faith the blest assurance
give—
We do not live to die! We die to live!
ANON.

It is the one sufficient proof of the grandeur and awfulness of our nature that we have faith in God; for no merely finite being can possibly believe the Infinite.—*James Martineau.*

EPPS'S COCOAINE.—Cocoa-Nib Extract (Tea-like).—The choicest roasted nibs (broken up beans) of the natural Cocoa, on being subjected to powerful hydraulic pressure, give forth their excess of oil, leaving for use a finely flavoured powder—"Cocaine," a product which, when prepared with boiling water, has the consistence of tea, of which it is now, with many, beneficially taking the place. Its active principle being a gentle nerve stimulant, supplies the needed energy without unduly exciting the system. Sold only in labelled tins. If unable to obtain it of your tradesman, a tin will be sent post free for 9 stamps.—"James Epps and Co., Ltd., Homoeopathic Chemists, London."

THE CHILDREN'S COLUMN.

THE disciples of Jesus believed that a new kingdom was to be set up on earth, where everyone would be good, and all wickedness would be shut out; and they thought that Jesus would be the ruler in this kingdom. They often asked him when this was to be; and one of his answers to this question is, "Of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father. Take ye heed, watch and pray; for ye know not when the time is. It is as when a man, sojourning in another country, having left his house, and given authority to his servants, to each one his work, commanded also the porter to watch. Watch, therefore, for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cock-crowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, *Watch.*"

The only thing to do was to be always ready. And Jesus said unto all, "*Watch.*" He says it to us too. We have a house, each of us, where the servants are left in charge; every one has his work, and the porter is to *watch*. The servants are not to think that because their master is away they may be idle, and only work just before they expect him back; he may come suddenly, at any moment, "in an hour when ye think not. Watch ye, therefore." He might come "as a thief in the night"; "*Watch*, lest coming suddenly he find you sleeping." There is no safety except in being always at our duty.

Do we never sleep? "There's time enough," we say; "there is no hurry: we can make up for lost time." No, that is just what we can never do. Think of this, children: if we never did one wrong thing all our lives, we should not have done more than our duty. That means that if all our time was filled with *right*, *wrong* would not have any room, and could not come in. It is like a child putting by her bricks in a box. There is room for every brick, and they all fit in neatly. But the child had a little white cottage that she loved, and she put that into the box with the bricks; and then she was troubled because one brick which properly belonged there could not find a place. But though the child could turn out the cottage again and put back the brick, we cannot do that with our deeds: the right thing turned out and the wrong one put in, we cannot call back the moments and do it again. Watch, lest coming suddenly the Master finds you sleeping.

A boy idles away the time when he should have been learning. The call came for his class to say their lesson, and he did not know it.

A little girl was sent out by a very sick mother to do an errand, and to come back quickly; she stood to watch a Punch and Judy show, and forgot to be quick; when she came back her mother blamed her, and said: "I don't like to feel that I can't trust you." Very soon the poor mother had to go to the hospital, and she died there before Alice could see her again. Those words of her mother's rang in her ears, and had a sting in them that she never forgot.

"Watch ye, therefore." Be wakeful porters: keep all the servants that you have (and you have many) to their duty; let them not be found sleeping. Here is

a story of *watching* which is a fine parable for us all; and it is a true story. It reminds us how much the seamen go through every winter, while we are by our warm fires, and how little we know what they are enduring. We hear of "a bad passage," but little realise what the perils of the sea really are. Fog, snow, rain, and bitter wind, and waves like mountains are all in the day's work, and the sailors get through it somehow in a quiet, business-like way. A ship named the *America* had such a passage. The captain was on the bridge; "on the look-out": yes, that means watching such as we can hardly guess. Forty-eight hours he stood on the bridge: from morning to night—from night to morning—and again from morning to night, and from night to morning. The waves swept over Captain Grace even on his high bridge, so that he was wet through, and the cold was so intense that he was almost frozen to death. But he kept his post till the weather quieted, and the danger was past. He guided his ship safely through those awful seas, and saw her safe into the calmer waters beyond the storm. Then he went to his cabin and to bed. And in a few hours he died from the hardships he had undergone, and the strain of his watching. He was brought home and buried in a quiet English grave. "Faithful unto death" should be his motto.

Can we watch like that? Can we bring our ship into haven too? Let us keep as our watchword the words of Jesus, "I say unto all, *Watch.*"

GERTRUDE MARTINEAU.

THE summer term of the London School of Economics and Political Science (10, Adelphi-terrace, W.C.), commences on Tuesday, the 19th inst., and closes on June 28. The Director of the school, Professor W. A. S. Hewins, M.A., will conduct a class on Elementary Statistics, Outlines of English Economic History from the end of the Fifteenth Century, and on the Development of the Theory of Taxation. A course of lectures on "Markets and Dealing" will be given by Mr. H. S. Foxwell, M.A., and a course on "The Regulation of Prices in Tudor and Stuart Times," by Miss E. A. McArthur, of Girton College. Among other subjects to be treated are the Bases of Political Obligation, Municipal Enterprises, and Elementary Paleography. Particulars as to all lectures and classes, and as to the Library of Political Science, may be had from the Director.

THE annual meeting of the Aborigines Protection Society is to be held at St. Martin's Town Hall, Charing Cross, on Wednesday, April 20, at 7.30 p.m. The chair will be taken by Mr. Arthur Pease, M.P., and among those who have promised to speak are Mr. C. E. Schwann, M.P., Mr. McKenna, M.P., Mr. Thomas Bayley, M.P., Mr. H. C. Stephens, M.P., Miss Eliza Orme, LL.B., Mr. Frederic Harrison, and Mr. Renner Maxwell, formerly Chief Magistrate at the Gambia. Resolutions will be submitted to the meeting protesting against the ill-treatment of natives of Bechuanaland, Matabeleland, and other parts of British South Africa, and deprecating the forcible extension of British control in West and Central Africa which is now threatened.

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LONDON, APRIL 16, 1898.

THE DOCTRINE OF THE TRINITY.

A PLEA of great interest for the essential value of the doctrine of the Trinity will be found in an article by Dr. ROBSON on "The Differentia of Christianity" in the current number of the *Contemporary Review*. "There is a tendency," Dr. ROBSON says, "among the advocates of Christianity to keep this truth (expressed in the doctrine of the Trinity) in the background as a mystery which it is better not to deal with. But this is taking from Christianity what commends it to the heart of man. It is giving ground for the contention that there is no fundamental difference between Christianity and other religions." And the purpose of the article under review is to show that Christianity in its doctrine of God, as expressed in the formula of the Trinity, and its message of repentance and remission of sins, is alone among the religions of the world in possession of the highest truth, and fitted to meet all the religious wants of men.

We do not propose here to examine Dr. ROBSON's preliminary assumptions. In his vindication of the Trinity he takes the bold line of appealing to CHRIST himself. But then, without discussing the historical value of the narratives of the Resurrection, he declares that the command to go to all nations, and to baptise into the name of the Father, and of the Son, and of the Holy Ghost, furnishes the only warrant for the universal claims of Christianity, and the chief authoritative statement of the true Christian conception of God. He does not tell us why in the New Testament there is no trace of the disciples having obeyed

this supposed Divine command, and all the evidence shows that they baptised in the name of CHRIST alone.

But what we are chiefly concerned with is the substantive part of Dr. ROBSON's plea, in which he unfolds a spiritual meaning of the Trinitarian doctrine, which, in his view, alone can satisfy the religious cravings of the human heart.

The statement of the essentials of religion as contained in the doctrine of the Fatherhood of God and the Brotherhood of Man, Dr. ROBSON regards as defective and ineffectual for true spiritual life, and on this ground urges his plea for the Trinity, in which he finds that which answers to essential human needs—namely, not only the Fatherhood, but the Brotherhood of God and the Companionhood of God.

Let us attempt to trace the argument. Faith in the Fatherhood of God, it is said, has had a stable hold on the religious thought of man only in the Christian religion. If it existed among any of the primitive races of the world (which to us seems more than doubtful) they soon fell away to a degraded polytheism. But it was at the basis of the teaching of JESUS, and has persisted wherever men have been true to his spirit. In our innocence we eagerly assent to these statements, for to us it appears that this was the new light which JESUS brought to the sons of men, and that he is the supreme Revealer of the true Fatherhood of God—a doctrine all-inclusive and all-sufficient for the needs of men, if only they will learn of JESUS what it is to be a child of God. But in a moment our eagerness is checked, and we receive a cold rebuff. Ours, we are told, is only a poor and faltering notion of Fatherhood, because we do not at the same time accept the Brotherhood of God. "There are those," it is said, "who reject the divinity of CHRIST, who yet affirm most fervently the Fatherhood of God. But they may be looked on as individual cases; their successors almost inevitably drift off towards rationalism or pantheism."

We wonder how much knowledge Dr. ROBSON has of our people, who, though not by any means as numerous as the Trinitarians of this country, can yet hardly be set down as "individual cases," and how he would put his argument if he understood that we look back on several generations of continuous religious life in which there has been a steadfast and quickening faith in God as the heavenly FATHER, while to-day we are no more in danger of losing hold on that and drifting into pantheism than our Trinitarian neighbours. Of rationalism we are not afraid, though probably we understand the term somewhat differently from Dr. ROBSON, for it is no enemy to ardent religious life, and we believe that our FATHER, who has given us all our faculties, intends that we should use them, and not be led away by the fas-

cination of any doctrine that is contrary to reason.

But what is the fascination of this idea of the Brotherhood of God?

The conception of God as a Father alone leaves a blank in the soul. There are some things for which a child, or even a man, would rather go to his brother than to his father. There may be, for instance, the consciousness of disobedience, of having lost, or deserved to lose, his father's favour. Then the help and mediation of a true brother is prized and looked to. And this is supremely the case in relation to the Heavenly Father. It avails nothing to say that that only shows the blindness and ignorance of men—that God is love, waiting to welcome back the prodigal. Men are blind and ignorant. Everywhere they have felt the need of mediation with God. No one can have mingled much with idolaters without having noticed this. . . . True Christianity recognises this need in man, but teaches that it is responded to in God Himself, that the divine Son is for us the divine Brother, who supplies all those needs that men have sought in vain to supply for themselves.

Are we, then, to take it that, in Dr. ROBSON's view, the weakness of the idolater is to be the permanent spiritual condition of man? This appears to us a strange version of "true Christianity." And, for our own part, we utterly repudiate such a conception of the relation of the human soul to the heavenly FATHER. Not the "Brotherhood of God," but the Brotherhood of JESUS is what we want, to deliver us from all ignoble fear, and to teach us to enter into the supreme joy of knowing that our FATHER is ever with us. Dr. ROBSON speaks of our need of the Brotherhood of God. But follow out the thought to its complete issue on the human side, and, if it is true, then we must say that we ourselves are called to be not only children but *brothers of God*. Can any further argument be needed to show that the whole conception rests upon a false interpretation of our religious life?

What Dr. ROBSON says of true Christian faith as having made human brotherhood a reality we believe to be profoundly true, only it is the faith of the *human* JESUS and his Brotherhood which had and has that quickening power.

And so in regard to the doctrine of the Holy Spirit. "The Companionhood of God" expresses to us a profound and beautiful thought. But why is it supposed that there must be another "Person"? Dr. ROBSON says, "There is in this something more than Fatherhood, for a father might be far off and inaccessible to us, though he loved us." How can he suggest that thought in connection with the Fatherhood of God? We can only suppose that this is the havoc which Trinitarian metaphysic makes in the religion of the disciples of JESUS. When it is suggested that without this further doctrine, "God would still be an incomplete God, one who must still be a stranger to us," we are inclined to answer, Then learn better to understand the love of the Eternal Father who is ever-present, with whom even the lowliest child may live in true com-

panionship of spirit, and have from afar a vision of the perfect life. In the power of the Spirit the prophets spoke and the martyrs suffered. In the power of the Spirit JESUS lived and died. It was the FATHER who was with him. That is what we need to realise, —the one fellowship of living souls in the Household of God.

We are not, then, convinced by Dr. ROBSON's plea; but we may learn from it where there is need of greater faithfulness to the light we have received.

MANCHESTER DISTRICT SUNDAY SCHOOL ASSOCIATION.

THE fifty-third annual meeting was held on Good Friday in Dukinfield Old Chapel. A religious service was held in the morning, at which the preacher was the Rev. Henry Gow, B.A., of Leicester. The sermon, which was from the words, "He saved others, himself he cannot save" (Matt. xxvii. 42), was an impressive statement of the essential truth concerning Christ and Christianity, and an appeal for the spirit of self-sacrifice in church and school. This sermon we hope to be able to publish in full.

In the afternoon the annual business meeting was held, the Rev. H. S. TAYLER, M.A., the retiring president, in the chair. Having alluded to various points in the report, of which a summary is given below, the Chairman said that the Association, beyond what it might show in the report, performed a very useful work in bringing together from time to time a considerable number of teachers, meeting at the Memorial Hall, consulting with one another on almost every conceivable subject in regard to the Sunday-school. The bringing together of a body of teachers like that into touch with one another was no small thing; it was a true part of the Association's work. No doubt the schools in the Association, as in other parts of the country, differed very much, so that the advice given to one might not be applicable to all. It was necessary to consider each school independently, and, if possible, each scholar. The sacred individuality of the scholar was an important thing for the Sunday-school teacher. Comparing the present with ten years ago, while he saw some things which called for congratulation, he saw other things which were not for the better. He found, for instance, that whereas ten years ago they had 300 less scholars, they had 100 more teachers on the books. This surely was not a good sign of the times, that they had to carry on their schools with a less staff of teachers and a larger number of scholars. Again, ten years ago there were only four schools connected with the Association that had no meeting on a Sunday morning, whereas now there were more than double that number—ten. The signs of the times were not thus altogether in their favour. Any hard criticism of the Sunday-school teachers always appeared to him singularly out of place on these occasions. He believed the teacher needed all the encouragement that they could possibly give him. There were many difficulties that beset his work to-day. One found, for example, that so much provision was made for the pleasure of people that the social enjoyments provided by the schools were not welcomed as of old. Another point

which the President called attention to was the effect of the Education Acts in doing away almost entirely with the necessity of Sunday-schools in teaching the "three R's." But although that was no longer a necessity, he contended that such instruction never was the glory of Sunday-schools. The teachers aimed at making the lives of their scholars a little brighter and sweeter and a little more uplifted, and to foster in every possible way the individuality of those scholars so far as it set in the right direction. He appealed to all members of the churches to give all possible encouragement and personal help to the Sunday-school. He strongly deprecated the notion that the religious training of the young of their congregations was a work of minor importance, and might be left to one section only. The religious education of the young, he insisted, was not the peculiar work of a small band of teachers; it was something that the churches must care for with the strongest and fullest affection. While the Sunday-school had perhaps been most correctly defined as the church at work, they ought to expect to-day, not a small section of the church, but the whole of the church giving itself willingly to any kind of service that could be offered them in the Sunday-schools. "We want more teachers," the President added, "and a new spirit of earnestness, enthusiasm, and consecration to our toil." He believed the old philosopher was right when he said: "You will do the greatest service to the State if you raise, not the roofs of its houses, but the souls of its citizens," and he believed by the religious education they offered in the Sunday-school they did a great deal to uplift the souls of the citizens of the State. They desired that their work should approximate more and more to that of the Man of Nazareth, and that they should take the children to bless them, not to inculcate any particular dogmas but rather to unfold the sweet, gentle nature already in childhood, and to see that that nature was not soiled or defiled by what was defiling in the world around.

The Rev. P. M. HIGGINSON, who seconded the resolution, referred in appreciative terms to the splendid services rendered to the liberal churches during their long and honoured lives by the late Mr. James Heywood and the late Mr. Thomas Ashton, each of whom had served in the office of president of that Sunday School Association.

The resolution was adopted.

THE REPORT.

The report stated that although through a variety of circumstances the Committee had been unable to accomplish all the work which lay before them, yet the record was one of continued interest in the schools of the district, and had occupied much of their time and thought. The recent deaths of two prominent men who were active in all educational movements and the general welfare of the community recalled their close association with this work. Mr. Thomas Ashton was president in 1857-8, and Mr. James Heywood was a vice-president in the years 1846-7, 1847-8. Mr. Thomas Ashton, of Ford Bank, Didsbury, and of Flowery Field, Hyde, provided the latter place with commodious premises for Sunday-school purposes, and for many years maintained the school. Nor were his benefactions confined to this

particular institution or to others of his own household of faith. His generous support was accorded to neighbouring Sunday-schools attached to Christian churches whose theological views were not identical with his own. The Committee regretted to record also the death of the Rev. W. A. Clarke (Newchurch), a member of the Committee as the representative of the North-East Lancashire Sunday School Union. The Committee offered their best wishes to the Rev. J. Freeston on his retirement from the district. His long connection with the Association and the very valuable and disinterested services rendered to it in innumerable ways during fifty years entitled him to very grateful remembrance in all the schools. The Committee had also lost the services of the Revs. A. Harvie and A. C. Henderson, to whom best wishes were offered in their new spheres of work. The year's work had embraced the following schemes, namely:—The publication of another number of hymns and choral songs; the continuation of (a) the examination scheme, (b) the temperance branch of work; the visiting of schools, the offer of lecturers during the winter season, and the maintenance and management of the seaside home. Special departments of work had, as usual, been delegated to sub-committees, and the following special appointments had been made:—Statistical secretary, Mr. J. Reynolds; editor of visitors' general report, the Rev. W. R. Shanks; official visitors, the Rev. G. H. Smith, Messrs. S. Ashworth, J. Chadwick, and F. Crawshaw; delegate on the Sunday School Association Committee, Mr. G. H. Leigh. Owing to the increased labours of the secretaries, it became necessary and desirable to appoint a general assistant secretary, and the Committee were pleased to welcome a volunteer in the person of Mr. P. Higson, of the Strangeways School. The twentieth annual examination of the Sunday scholars in the prescribed subjects was held on April 5, 6, and 7, 1897. Of the 58 subjects proposed in the syllabus for the year, 27 were taken by 11 of the associated schools and one outside school. Only 173 candidates presented themselves, and of these 155 passed the examination, 40 in the honours division, 62 in the first-class, and 53 in the second-class of the pass division. The examiners, as a whole, reported a very satisfactory examination while some of the examiners spoke in the very highest terms of the answers given to their questions, indicating both careful teaching and thoughtful assimilation. The Committee, however, regretted to say that the figures were the lowest recorded. The thanks of the Association were most warmly accorded to the ladies and gentlemen who kindly acted as examiners:—Miss Fanny Brooks, Mrs. W. H. Drummond, Miss Ethel Heywood, Mrs. R. C. Moore, Mrs. Leighton Tucker, and Mrs. D. Walmsley; Revs. W. H. Burgess, B.A., A. H. Dolphin, G. Evans, M.A. (two subjects), Joseph Freeston, William Harrison (two subjects), Joseph Harrison, A. Harvie, P. M. Higginson, M.A., R. Clarke Moore (two subjects), J. Collins Odgers, B.A., Edward Parry, B.A., W. R. Shanks, E. Turland, and J. J. Wright (three subjects); Messrs. T. H. Gordon, B.A., and T. Holt. The returns for the next examinations, to be held on April 4, 5, and 6, showed that eight of the associated schools and two outside schools

were taking 29 out of the 61 prescribed subjects, and would probably present 414 candidates. The temperance work of the Association had been carried out on the same lines as last year. While, however, there was no new feature to note, it was satisfactory to record an increase of interest in this department of the work of the Association. The seaside home had engaged the close attention of the Sub-Committee specially appointed to manage it, and the Committee were pleased that Mr. C. C. Grundy's desire that the home should be made more widely beneficial than last year had been fully secured. Letters had been received from parents, in which they had referred to the comforts provided and to the kindness which their children had experienced at the home.

The Rev. J. J. WRIGHT submitted a resolution appointing Mr. Cuthbert C. Grundy, of Bury and Blackpool, as president for the ensuing year, Mr. George H. Leigh as treasurer, and Mr. David A. Little, Rev. John Moore, and Mr. Peter Higson as secretaries. The following list of vice-presidents was also included in the resolution:—The Rev. J. Wright, Mr. Alderman Rawson, Mr. George Smith, Rev. J. Freeston, Rev. C. T. Poynting, Mr. Jesse Pilcher, Rev. H. E. Dowson, Mr. J. Reynolds, Rev. C. C. Coe, Mr. J. Heys, Rev. Dendy Agate, Rev. P. M. Higginson, Mr. T. Parry, Rev. W. G. Cadman, Mr. T. H. Gordon, Rev. W. Harrison, Mr. George H. Leigh, and Rev. H. S. Tayler.

The resolution was seconded by the Rev. GEORGE KNIGHT and approved.

The members of the Committee, with the omission of one name—that of the Rev. W. H. Drummond, who had desired this omission—were re-appointed, on the motion of the President, seconded by Mr. H. WOODHEAD.

Cordial thanks were given to the Rev. Henry Gow for his stimulating discourse, the resolution being moved by the Rev. CHARLES ROPE and seconded by Mr. DUGDALE.

Mr. J. WIGLEY, in a few words in support, expressed a wish that the sermon should be printed, so that the friends and supporters of the Association who were not privileged to hear it might have the pleasure of reading it.

A welcome was next given to the representatives of kindred Associations, and in response interesting speeches were made by the Rev. F. Allen, of the Sunday School Association; Mr. G. Whitfield, of the North Midland Sunday School Association; Miss Teschemacher, of the London Sunday School Society; Mr. F. Taylor, of the Midland Sunday School Association; and Mr. H. Broadbent, of the South-Eastern Sunday School Union. Thanks were voted to the honorary auditor (Mr. E. Lawton), on the motion of Mr. George H. Leigh, seconded by the Rev. J. Moore.

EVENING MEETING.

After tea a public meeting was held in the chapel, under the presidency of Mr. JAMES KERFOOT. In a short opening address the Chairman urged that if Sunday-schools were to be made attractive to the young there must be evidence of earnestness and self-sacrifice on the part of the teachers.

On the motion of the Rev. W. H. DRUMMOND, seconded by the Rev. A. H. DOLPHIN, the hearty thanks of the visitors

were accorded to the Dukinfield friends for their hospitality.

The special subject for consideration was "Our Sunday School Institutions." The Rev. J. C. Odgers, of Bury, read a paper on the institutions which needed guidance and control, and he was followed by the Rev. W. R. Shanks, of Strangeways, Manchester, who directed attention to the institutions which deserve larger recognition and support.

The Rev. J. C. ODGERS said that in the Lancashire and Cheshire Sunday-schools there were usually a large number of young men and women over eighteen years of age who were no longer children, and could not be treated as children. No code of regulations could control them against their will; it was only their own good sense and good feeling, together with their attachment to the school and to their teachers that could keep them in the way they should go. These young men and women were the real strength of the school to which they were attached, and by their conduct and demeanour the whole tone of the school was either raised or lowered. Every senior teacher and superintendent found his or her sympathies especially aroused on behalf of these members of the adult class, for they were just at the time of life when the relation existing between teacher and taught might be of the highest value, when the passions were the strongest and liability to illusion was the greatest, when false steps might be taken causing a ceaseless regret in after life. To these the Sunday-school institutions ought to be a true help in the most critical period of life, offering instruction without severity, recreation without injury, companionship without evil associations. "Our Sunday-school institutions," Mr. Odgers proceeded, "must be sufficiently elastic to move with the times and offer scope for different kinds of mental aptitudes, so that all healthy tastes and pursuits may find their proper satisfaction. If our elder scholars can find in our various institutions nothing which appeals to their powers of mind and body, we cannot expect to keep them with us long. On the other hand there is a danger—in some schools a very great danger—lest the pressure for sensation and amusement become so great as to force the hands of teachers and superintendents, and to subvert the real meaning and purpose of the Sunday-school. Hence the need at the present day of a kindly, sympathetic, yet firm reassertion of control over all the institutions connected with the Sunday-school, and especially over those which of late years have attracted the almost exclusive attention of our elder scholars. There seems in many quarters a need to call attention once more to what is the primary work of the Sunday-school. What we would say to our elder scholars is this—You who are to make the church and to rule in the school after we who are your seniors have passed away, you who are the hope of the coming days, and who have our warmest regard and tenderest solicitude, we ask you if you on your part are always willing to remember that your pleasures and pursuits should be so controlled as never to bring discredit to religion or the institution which has cared for you and watched over you from your earliest years. In your ardour for that which for the time being has a special attraction are you sure that you are using

no privilege amiss? Are you doing nothing that may lead others to stumble, when you are bent on seeking your own pleasure? These are questions which, it seems to me, need to be brought home more and more each day to the minds and hearts of our elder scholars. Are there any of our Sunday-school institutions which are in danger of passing out of the control of the responsible managers? If so, what are they? He would speak of four only, and at the outset he said that if he appeared to make strictures on this or that institution, he was not referring to any particular school or to any particular set of individuals. His remarks were of general application.

Few Sunday-schools were considered fully equipped nowadays which had not a football club. He was inclined to believe that when football was not carried to excess nor spoilt by ferocity the game was one which might well employ the energies of young men on their half-holidays. To play at football was certainly better than lounging aimlessly about the streets, better than spending one's time in places of doubtful amusement. It called forth muscular training and development, self-denial in eating and drinking, promoted good-fellowship, and *esprit de corps*, whilst each player was under orders, he played no selfish game, but had always in view the positions and tasks allotted to his comrades. In some of the larger towns the football clubs connected with the various Sunday-schools had formed a league, and since no one might play who was not a *bonâ fide* scholar their young men knew with whom they were playing; they had also no need to take long journeys by rail to play a match. Such an organisation certainly minimised dangers and temptations. When the game was played temperately and coolly it might be of great use in physical training. But when it was more than a game and became a fever, when a Sunday scholar talked football, thought football, dreamt football, and perused no literature but sporting papers; when all the world's nobleness and heroism paled in his view before the achievements of some goalkeeper or half-back; when he could neither attend to his duties in the Sunday-school nor give his whole mind to his secular duties in the warehouse or the office, then there was surely need that some strong hand should intervene and limit the football club to its proper function—namely, to afford rational exercise and recreation on a half-holiday. There are other dangers, those of betting and intemperance. They would all indeed be glad if they could be assured that these fears were groundless, and that those who appeared half-clad on Saturday afternoons would present themselves clothed and in their right mind in the schoolroom on Sundays.

The drama was another institution connected with Sunday-schools which greatly needed guidance and control. What could be more pleasing than the arts of reading well and reciting effectively? And how could they draw a line logically between monologues, dialogues, fairy stories in costume, Scriptural plays, and farces, operettas, and regular melodramas of five acts? From very modest beginnings their young people were led on to the last new thing in scenery and footlights. It would now be impossible, even if desirable, to stop all dramatic representation in their Sunday-

schools, unless they were prepared to go to the root of the matter and stop all recitations and action-songs in the day-schools. Sometimes as a part of Sunday-school festivities good, high-toned, and wholesome dramas were acted with excellent feeling and extraordinary power, and a moral was taught which must impress the mind of every spectator. But how careful should they be lest the dramatic excitement dispelled all other considerations and the eagerness for artistic display brought a painful deterioration of character in those young men and women who were of the highest promise. Was it not sometimes the case that a teacher could not find the time to prepare a lesson for his class because he must be up in his part for next week's rehearsal, and the heroine who meant to outshine all rivals in dress and feature would devote the whole of Sunday to the requirements of her costume? There was danger also lest the first thought be given to the supposed necessity for monster audiences and big receipts; and these were usually to be obtained by the announcement of startling and sensational incidents; there was danger lest, for the sake of making a good cast, plays were chosen which by their hints and innuendoes graphically represented the state of morals in society in the age of Sheridan and Colley Cibber, but were totally out of place at the present day at a Sunday-school gathering, in the presence of little children who were Sunday scholars. "What can we do in this matter?" he asked. "We can do nothing else than try to recall our young people to the recognition of the fact that they are scholars, and that the place in which they act is a Sunday-school, and that what is represented on the Sunday-school stage should be totally disconnected from the horrible, the ghastly, the unseemly, and the vulgar. Many considerations arise in connection with this subject with which it is now impossible to deal, but I think all would be well if every time a drama was in preparation the managers of our Sunday-schools took care to drive home in the minds and hearts of our youthful actors and actresses that in their view the interests of the Sunday-school must be first and the success of this or that drama entirely subordinate."

Another institution connected with many of our Sunday-schools needing special guidance and control was the dancing class. Most young people, and even a few old ones, were fond of dancing; the love of it seemed to be an irrepressible part of human nature, and they could not deny it. As a healthful exercise in the cold days of winter medical men would tell them that it had undoubted advantages, provided that it was in moderation, and was not permitted to interfere with the proper hours of rest. How many pallid faces there were among young women which bespoke a poor and languid circulation; would they not be benefited if at the close of the long working day they could forget all the toil of life in an hour's quickened and rhythmic exercise? And yet in so many Sunday-schools dancing was regarded as a sin and was strictly forbidden. What was the consequence? The consequence was that they drove away their young men and women from the very place where good influences were all around them to places where no such influences were at work; they joined a dancing class in some hired hall, possibly in a public-house, whither neither teacher nor superintendent

had the right to follow. There, no doubt, such reunions might still be conducted with perfect order and decorum, but they were distinctly beyond the knowledge and supervision of the Sunday-school. "Why should we," he asked, "force our scholars to go to the expense of hiring distant rooms when their own schoolroom remains dark and unused? Why not say to them, 'Remain here in your own building and let us see whether a little guidance and control cannot satisfy the authorities, and bring joy and gladness to all'? In the case of our large Sunday-schools I would advocate an institution which may be called recreation nights, recurring once a month at least during the winter season, when the schoolroom should be thrown open to all scholars of sixteen years and upwards, from 7.30 till 10 o'clock; a programme (including dances, round games, songs, with an occasional short reading or recitation) to be arranged beforehand by a recreation committee chosen from the school officers and the adult scholars. I believe that such recreation nights, from which members of the congregation need not be excluded, would answer to a real want, and satisfy many tastes, and that our young people would go home better fitted for the morrow's work because they had taken part in an entertainment which, whilst costing them nothing, or next to nothing, gave relaxation to the mind and moderate, wholesome exercise to the body. The love of late hours, of excessive finery, of prolonged excitement must be curbed, with the result of instituting a really enjoyable evening's recreation, among influences wholly good, and on a spot which has a sacred significance for all."

Mr. Odgers then touched the subject of Sunday-school friendships. "What then," he said in conclusion, "is the moral of my remarks? Simply this, that in connection with our Sunday-schools there are institutions which have their uses and benefits, but which must not be left to control themselves. We must appeal to those who are our best and most earnest scholars to bear in mind that the school is primarily intended to teach the truths of religion as well as those moral principles which are to guide us through the difficulties and dangers of life. If that were always remembered, the various institutions to which I have referred would occupy their proper places, they would not be pressed into undue prominence, they would be for the advantage of all the scholars; they would do good, and not harm."

The Rev. W. R. SHANKS, in calling attention to institutions which deserved greater recognition and support, said it was vital to the complete success of a school that it should induce in the scholars a love of knowledge and the habit of thoughtfulness. He did not belittle the value of a good heart and a gracious spirit, but the gentler manners and purer laws which ought to characterise the society of the future must come from knowledge and thoughtfulness in the individual, and one means to this end would be found in a well-equipped and well-managed Sunday-school library. Among other things which claimed, in his judgment, greater recognition and support, he specified the week-day evening reading circle, the minister's class or guild, the Sunday-school singing class, the band of hope, and the savings bank. On the subject of bands of hope he had to say that, while he did not regard it as

a terrible moral delinquency in a man should he even touch intoxicating liquor, yet in view of the evils of intemperance, of the fact that indulgence in strong drink was not essential to health, the enormous misdirection of wealth and loss of time which it involved, and in view of the fact that its dangers threatened youth more than maturity or old age, he would have every scholar encouraged to become a member of a band of hope.

Mr. HENRY WOODHEAD (Manchester) was the selected speaker after the reading of the papers, and there was a short discussion.

The meeting then closed.

NORTH MIDLAND SUNDAY SCHOOL ASSOCIATION.

THE fifty-first annual meeting was held at the Old Meeting House, Mansfield, on Easter Monday, April 11, and in point of numbers attending, and the heartiness that characterised the proceedings, was an unqualified success.

A large number of ministers and delegates attended, amongst those present being the Revs. A. Bennett, M.A., John Birks (president), Joseph Freeston, Alex. Gordon, M.A., H. E. Haycock (secretary), E. R. Hodges, E. A. Maley, J. E. Manning, M.A., H. S. Perris, M.A., W. G. Price, W. H. Rose, W. R. Shanks (Manchester District S.S. Association), J. K. Smith, J. J. Wright (London S.S. Association); the Mayor and Mayoress, Mr. and Mrs. J. Birks, Miss Paget, Miss Guilford, Miss Wright; Messrs. W. Godfrey, W. Clarke, W. Vallance, Harrop White, W. G. Timmans, R. Briggs, A. C. Cooper, G. Whitfield, J. Taylor (Midland S.S. Union), F. Clayton (Yorks S.S. Union), F. Smythen, S. D. Hall, and many others.

A religious service was held at noon, the devotional portion being conducted by the Rev. E. A. Maley, of Ilkeston. The sermon was preached by the Rev. Principal Gordon, M.A., who took for his text John iv. 1, "Jesus was making and baptising more disciples than John." He confessed to a strong admiration and love for John the Baptist because he was the pioneer of Jesus Christ in more directions and in more senses than we sometimes allow. He kindled the flame of enthusiasm in the people for moral improvement. They were all made conscious of having received an impression for good, and the response to John's invitation was universal, with one exception—we never hear of a single Samaritan coming to his baptism. But if the Samaritans would not come to him he must go to them, and there he approached his doom. When John died there was no one to take up his work in his way. The nature of John's and Christ's work was essentially different. John's work was to effect in people a change of heart, a change of direction, and this work Jesus followed up. He never addressed the multitudes John did, nor did he wish to—"seeing the multitudes he went up into a mountain." The whole course Christ took was to deal not with masses momentarily, but with individuals permanently.

Among the beneficial results of Christ's death was this: it finally put an end to the idea that he had come to establish a visible kingdom; no one took up that idea

again. After the Crucifixion the apostles took up the Master's methods as well as they might. Little by little they came to understand him better, and their duties and possibilities. The preacher went on to lay stress on this contrast of way. He said he did not undervalue enthusiasm; they should make the most of it inside and outside of them. It was the office of the preacher to foster enthusiasm, but that was not all that society requires of the Church; discipline, teaching, occupied an important place, and Christ specially provided for that. He believed that for the rightness of any Christian community the ideas that are interpreted by the Sunday-school are important. The direct receptiveness, by the teacher, of the need, ignorance, weakness and strength of the scholars were of importance in the fulfilment of the work that devolves on the Christian Church. They were inclined to shrink from the idea that Christ came to set up a Church, on account of certain associations connected with the term they employed, but the idea was a true one. Not in the sense of a monastic society, or for high spiritual culture, for lofty notions; there was nothing in Christ of science or theology; putting aside these ideas of seclusion, of intellectual superiority, Christ understood that men must band together if they were to effect a moral change, and so he committed his work to a band of apostles. Looked at in one way, the forces seemed insufficient for the contemplated end, but Christ knew what he had done, and that it could be repeated. He asked to be judged not by quantity but by quality. It was the test that must be applied to all work that professed to carry on the work of Christ. Christ was at the bottom of all theology; and though he seemed to divide men, there was a sense in which he did not divide but united. In his spirit let them, thanking God for the past, trusting in him for the unknown future, proceed on their way.

The collection amounted to £4 11s. 8d.

Luncheon was provided in the schoolroom at 1.30 p.m., and at 2.30 the Conference was held in the Chapel, the president, Rev. JOHN BIRKS, in the chair.

At the close of the president's address Mr. J. BIRKS, as Mayor of the borough, gave a hearty welcome to the delegates, and in a speech marked with earnest feeling impressed upon all present the great benefits of Sunday-school work.

The Rev. JOSEPH FREESTON then read a paper on "Some Results of Fifty Years' Experience of Sunday-school Work." It is impossible to epitomise this excellent paper; it is perhaps sufficient to say it was full of practical suggestions, the result of Mr. Freeston's own ripe experience, and was marked by earnestness and hopefulness for the future of Sunday-school work.

The discussion was opened by Mr. WM. CLARKE (Nottingham), and was continued by the Rev. J. J. WRIGHT, Mr. F. TAYLOR, who conveyed to the Association the friendly greeting of the Midland S.S. Union; Mr. F. CLAYTON, who spoke on behalf of the Yorkshire S.S. Union; and the Rev. J. E. MANNING, M.A.

On the motion of the Rev. JOHN BIRKS, seconded by the Rev. H. E. HAYCOCK, a very hearty vote of thanks was given to Mr. Freeston for his paper.

At 4.30 p.m. the business meeting began. The report and balance-sheet

were adopted, and officers for the ensuing year were elected.

On the motion of the Rev. J. E. MANNING, seconded by the Rev. H. S. PERRIS, a hearty vote of thanks was given to the Rev. E. A. Maley and to Principal Gordon for their services; the vote was replied to by Mr. GORDON in a characteristic speech.

Mr. WM. CLARKE, on behalf of the High Pavement School, gave the Association an invitation to hold its next annual meeting at Nottingham, which the President, in the name of the Association, accepted.

A motion welcoming the delegates from other Associations was passed, on the motion of the Rev. J. K. SMITH, seconded by the Rev. W. G. PRICE, to which the Rev. W. R. SHANKS responded.

The Mansfield friends were thanked for their kind hospitality, and the meeting concluded.

Tea was provided in the schoolroom, and in social chat we gathered that the meetings had been thoroughly enjoyed by all present; and one came away with the feeling that it was "good for us to have been there."

SOUTH-EAST WALES UNITARIAN SOCIETY.

THE annual meetings of the Society were held at Cardiff on Monday, April 4. There were present the Revs. Professor Moore, B.A. (president), G. St. Clair, F.G.S., T. Robinson, D. J. Williams, Arthur Thomas, A. N. Blatchford, B.A.; Jenkyn Thomas, and Mr. L. N. Williams (secs.), Messrs. Gomer Ll. Thomas (treasurer), G. Carslake Thompson (ex-president) and delegates from Aberdare, Cardiff, Merthyr, Carmarthen, Pontypridd, Swansea, Nottage, &c.

In the morning the Executive and the General Committees met in the church, when matters of interest to our churches were discussed, and grants were made. A report was received from the Subcommittee, appointed to confer with the Pontypridd friends, with regard to a site for church buildings. It was decided to hold the next meeting at Nottage.

A luncheon was provided by the Cardiff friends in the schoolroom, under the presidency of Mr. Yates. Welcome was extended to the Society by the President, and the usual toasts were observed and responded to by Mr. H. Thompson, Revs. T. Robinson, A. N. Blatchford, and Mr. L. N. Williams.

A religious service was held in the church in the afternoon, when the Rev. Jenkyn Thomas conducted the devotional part, and the sermon was preached by the Rev. A. N. Blatchford.

The annual meeting of subscribers and friends was afterwards held, the President in the chair. Reports were received from the Committee and from Mrs. Lewis, the secretary of the Postal Mission, and the Treasurer presented his financial statement. The balance-sheet showed a deficit, and on this account the grants had to be reduced. The following officers were elected for the year:—President, Mr. May Evans, Swansea; treasurer, Mr. L. N. Williams, Aberdare; secretaries, Rev. Jenkyn Thomas, Aberdare, and Mr. John Lewis, Pontypridd. The Executive Committee:—The President (Professor Moore), the treasurer, secretaries, and Mr. G.

Carslake Thompson. Tea was provided in the schoolroom.

In the evening a public meeting was held under the presidency of Mr. G. Carslake Thompson, when addresses were delivered by the Revs. Professor Moore on "Religion and Modern Progress," G. St. Clair on "What we stand for," and T. Robinson on the "Privileges and Responsibilities of Unitarians." Music was provided by Mrs. J. Lewis, Miss Maggie Griffiths, and Mr. Jones.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

VICTORIA WOMEN'S SETTLEMENT.

SIR,—A Settlement for women workers has been founded in Liverpool, and is now open to residents under the co-headship of Dr. Lilius Hamilton and Miss Edith Sing. The house is a commodious and comfortable building on high ground overlooking the Mersey, and immediately before it is one of the most densely populated districts of poor struggling people to be found in our country. Many influential Liverpool citizens have been active in promoting this practical enterprise for bringing the privileged and the unprivileged classes more in touch with each other, and thereby strengthening the bonds of neighbourliness and brotherhood. They are now anxious to make it known that those who have the inclination and requisite means at their disposal to work among the poor, whether it be for a limited time, or for several months of the year, can reside at the Settlement. In this way they will have the opportunity of either helping forward the work that has already begun, or of starting fresh branches, to elevate and extend the social life in this workaday part of the town. The work is laid down on quite unsectarian lines, and up to the present includes a dispensary, a girls' club, "happy evenings" at the Board-schools, visiting, country holidays for children, and a morning class for invalid and defective children for whom no provision is made in the Liverpool elementary schools. May I earnestly request that those who feel drawn to engage in this work will communicate with the secretary, Miss Edith Sing, 322, Netherfield-road, N., as soon as possible, who will furnish particulars and descriptions of the various kinds of work associated with the Settlement, and give information as to fees, rules, &c. It will, perhaps, be a help to some who are possibly not familiar with the term Settlement, and do not understand its object, if I quote the aims of the work as given by a similar institution in London, viz.:—"A Settlement of workers is founded for practical helpfulness in the spirit of Jesus Christ, and all that affects human life. The objects are to strive in the Master's name against selfishness, injustice, vice, disease, starvation, ignorance, ugliness, and squalor, and seek to build up God's kingdom in brotherhood, righteousness, purity, health, truth, and beauty."

AGNES GRAVESON.

MAN is not placed in the world of sense alone, but the essential root of his being is in God.—Fichte.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Battle: Sussex.—The disused Unitarian chapel was re-opened on Wednesday evening, March 30, as Mountjoy Hall and Institute. There was a tea at six o'clock, which was partaken of by seventy-one persons. The Hon. T. A. Brassey took the chair at seven o'clock, when every seat was filled and there were numbers standing round the door and in the gallery. Miss Tagart explained that the institute was to have quite an unsectarian basis and character, and letters were read from the Roman Catholic priest and the Congregational minister approving the effort. The Rev. Copeland Bowie came down from London and made an eloquent speech on the benefits to be derived from such an institution. He dwelt upon the need for obtaining good standard literature in country places; also the loss to the community if a young man or woman, possessed of special capacity, was deprived of the opportunity of development. The Rev. Gardner Preston in an amusing speech advocated a local parliament and the advantages of debating public questions. There might be latent talent in the audience, some unknown Prime Minister might develop from this institute. The Hon. T. A. Brassey declared the hall opened, and Mr. Raper, solicitor, proposed, and Mr. Thorpe, corn factor, seconded, a vote of thanks to Miss Tagart, who then replied, stating that she had derived her inspiration from the late Mme. Bodichon (Barbara Leigh Smith), who had for many years carried on such an institution near Robertsbridge in the neighbourhood of Battle. The hall had been redecorated in Pompeian red and stone green, the old pews forming the dado, and the seats recovered and varnished, so that the whole had a bright and cheerful appearance. A sienna brown curtain was hung over the texts and commandments, which could be withdrawn when services were held.

Bolton: Bank-street.—The annual soirée was held on Wednesday, April 6. After tea a meeting was held in the upper schoolroom, presided over by Mr. W. H. Higginson, who was supported by the minister the Rev. C. J. Street, M.A., and also by Revs. E. P. Barrow, M.A., of Manchester, and J. J. Wright, of Chowbent. The chairman in the course of his remarks announced that subscriptions necessary to support an assistant minister had been obtained, and an appointment would shortly be made. Mr. Street in addressing the meeting reviewed the work done in connection with the church and Sunday-school during the past twelve months. He alluded to the system of district visiting which had been adopted, and acknowledged with gratitude the services rendered by those members of the congregation who had acted as visitors. The class for religious instruction for young people and the teachers' preparation class, both of which had been established during the year, had also proved helpful, as the excellent attendances testified. He was also pleased to observe that the attendance at public worship had been maintained, and also that, notwithstanding the losses sustained by deaths and removals from the district, there had been a net gain during the year of thirty-seven members. The results of the year's work he considered highly satisfactory and full of encouragement for the future of the congregation. The Rev. E. P. Barrow addressed the gathering, and a musical programme was also rendered.

Chatham.—On the last Sunday evening in March the Rev. F. Allen preached a farewell sermon prior to his removal to London, giving a retrospect of the ten years of his ministry, in which he traced the growth of broader views of religion, and dwelt upon the happiness of his work in the church and town. Mr. Allen's departure has been marked by many expressions of regret and goodwill, and not a few kind gifts to himself and the members of his family.

Chesterfield.—On Sunday, April 3, the Sunday-school sermons were preached by the Rev. L. P. Jacks, M.A. On Easter Sunday reference was made by the Rev. A. Bennett to the recent death of the Rev. Thomas Hunter, a former minister of the Elder-yard Chapel. He said: "It is some forty-four years since Mr. Hunter's ministry of six years' duration came to a close. That is so long ago that only one or two perhaps will have personal recollections of him. But this will make no difference in our thought of him or our desire to let his name be heard in respectful tribute in the place where his voice used to speak so many years ago. As the Easter mornings of that time came round he will have spoken where I stand of the same resurrection mystery of which I have tried to speak to you this morning. Long since his work here reached

its end. But inasmuch as it was faithful work, pursued in the spirit of Christian discipleship, it did not really come to an end. It lived on, as all true work lives on, and even now, in ways we may not wholly trace, in forms we may not fully discern, it lives on in our midst. In some impalpable shape we are reaping what he sowed in those distant days. And so he too rises from the dead."

Gloucester.—On Good Friday, according to annual custom, a social gathering took place, when eighty persons had tea together, including the Rev. Fisher Jones, Mr. and Mrs. Joyner, and Mr. Hebden of Cheltenham. The meeting opened with hymn and prayer. Short addresses from the Revs. H. Austin and Fisher Jones, with songs, recitations, violin solos, given by the Misses Smith, Chaplin, Evans, Messrs. Fisher Jones, Hebden, Morse, and Master Lewis, went to make up a time of pleasure and profit to all.

Colne.—The twenty-first anniversary of the formation of the congregation has just been held here. On the Saturday a "coming-of-age" party was held. The meeting was presided over by Mr. Councillor Hartley, who has been secretary since the formation, and addresses were delivered by Revs. C. J. Street, S. F. Williams, of London, J. H. Wicksteed, A. C. Smith, T. A. Leonard (Congregationalist), and representatives from neighbouring societies and churches. On the following day three sermons were preached by the Rev. S. F. Williams to large congregations. The congregation has been kept out of the Free Church Council, but three of its members are connected with the School Board, and its minister is the chairman of the Board.

Dean-row.—A congregational soirée was held on Saturday evening, April 2, in the schoolroom, at which there was a large gathering of friends both old and new—amongst others the Rev. P. M. Higginson, of Monton, a former pastor, and the Rev. Arthur Leslie Smith of Macclesfield. Mr. Francis Greg presided, and during the course of the evening music was kindly contributed by Miss Meta Grundy, Miss Brooks, Miss Mildred Worthington, Mr. Arthur Lyne, Mr. Burnett, and Mr. W. Hankinson. It was felt that an opportunity of friendly intercourse had been given, which it was hoped would be repeated before long.

Derby.—The fifteenth season of the Friargate Literary and Musical Society was brought to a close by a successful conversation on Wednesday week, under the presidency of the Rev. John Birks. In the course of the evening, the chairman alluded to the fact that they had in their society a membership of over eighty, and had had a very satisfactory session. He also referred to the coming bi-centenary of their chapel, which was to be celebrated in May, in connection with which extensive renovations were being carried out.

Gateacre (Appointment).—The Rev. J. Crowther Hirst, of Hale, has accepted the unanimous invitation of the congregation of Gateacre Chapel to become their minister, and will enter on his duties on the first Sunday in July.

Glasgow.—The South St. Mungo-street Literary Society brought the winter session to a close with a social meeting on Friday evening, April 1. The Rev. E. T. Russell presided, and after tea, in a short address, commented on the satisfactory work done by the society, and the increased attendance since he entered on his ministry three months ago. Arrangements are to be made for rambles during the summer months and for next winter's work. A good programme of songs and recitations, with games and dancing, brought a very enjoyable evening to a close.

Glossop (Appointment).—The Rev. A. Cunliffe Fox, B.A. (Lond.), late of Manchester College, Oxford, has received and accepted an invitation to the pulpit of the Glossop Unitarian Church.

Hale (Resignation).—The Rev. J. Crowther Hirst, having accepted an invitation from the congregation of Gateacre Chapel (Liverpool), has resigned the pulpit of Hale Chapel after a ministry there extending over thirteen years.

Hastings.—A visitor writes:—"It was encouraging to see the little church here well filled on Easter Sunday, when the Rev. S. Gardner Preston took for his subject in the morning "Triumph over Death," and in the evening, "Creed, Conduct, and Character"—sermons that were good to listen to at a time when in the majority of churches so much stress is laid upon ceremonial. The choir also did excellent service, and altogether one was well repaid for the loss of an hour or so in the open air."

London: Forest-gate (Resignation).—The congregation have received with much regret the resignation of the Rev. W. Holmshaw, after a ministry of nearly five years. Mr. Holmshaw has just concluded an interesting series of Sunday evening lectures on the New Testament—the manuscripts, the authorised and revised versions.

London; Stepney.—Mr. Taverer commences a

small class for the study of the works of John Ruskin on Monday next, April 17. The class will be held at the close of the Band of Hope and Mercy.

Manchester: Strangeways.—On Wednesday evening, April 6, a soirée was held at Strangeways to formally welcome the Rev. W. R. Shanks to the ministry there. Mr. G. S. Woolley occupied the chair and there was an excellent attendance, and neighbouring churches were well represented. The chairman extended a hearty welcome to both Mr. and Mrs. Shanks, and on behalf of the church, promised to co-operate with them in all their efforts. It was desired to maintain the old traditions of the place. The work in such a church was a responsible and arduous one, no doubt; but they wished their minister to know that they would give him their heartiest support. There was good work to be done. The affiliated institutions were all in a healthy state, the Sunday-school especially being very flourishing. He called upon his fellowmembers to be regular in their Sunday attendance. Mr. T. Milnes gave a hearty welcome and promised earnest co-operation on behalf of the Sunday-school, and Mr. Horner spoke in similar strains on behalf of the band of hope. Principal Gordon spoke as an outside friend, who had for some time past shared in some of their joys and sorrows. He believed the union would be for their spiritual welfare. He thought their church stood distinguished for the spirit of friendly helpfulness which pervaded it. Its members stood to each other through thick and thin, and he was sure that great opportunities for work were in store for their new minister. The Rev. P. M. Higginson referred to Mr. Shanks' recent work at Swinton, and the attachment his people there had for him. It was a bold step for a minister to take—to settle in a city church which had to face the fact that the trend of the population was towards the suburbs; but he personally appreciated the step taken, and trusted that the Strangeways people would give Mr. Shanks their full support. The Rev. Charles Roper also spoke as representing the District Association. In reply, the Rev. W. R. Shanks made an able and interesting speech. He had every confidence that there would be plenty of work and much happiness in his new sphere. The start had been encouraging. He reviewed the claims of religion upon both minister and people, defined his own relation to Unitarianism, and briefly sketched the lines upon which he intended to work. The meeting was very encouraging in its character, and there is every reason for hoping that the new settlement will be productive of good times both for minister and congregation.

Moneyrea.—On Saturday evening, April 9, a very successful meeting of the Temperance Guild was held. An interesting address was delivered by Miss Grace Moore, of the Essex Hall Temperance Association (London), with which the Guild is affiliated. At a meeting of the congregation lately it was resolved to raise a fund to decorate the church.

Nantwich.—The Rev. J. Morley Mills has been elected to a seat on the Board of Guardians, and also to the post of Councillor for the parish of Willaston, in both instances without opposition.

Newtownards.—The annual social meeting of the First Presbyterian Church was held in the Town Hall on Friday, April 1. The Rev. R. M. King presided after tea, when a musical programme was gone through, and a pleasant evening concluded with dancing.

Reading.—The annual sale of work took place on Wednesday week at the Victoria Hall. There was a considerable amount of work on sale at the various stalls, presided over by various ladies of the congregation. There were three concerts during the evening by members of the Guild and other friends, under the direction of the Rev. E. A. Voysey, who also had a stall at the sale. The gross receipts amounted to over £60; but owing, perhaps, to the unusual date of the sale, a good deal of work was unsold.

Saffron Walden.—On Good Friday the sixty-first annual party was held in the General Baptist Chapel, when upwards of seventy sat down to tea. A public meeting followed, presided over by the Rev. J. A. Brinkworth, when a very varied and full programme was rendered, consisting of addresses by several gentlemen, solos, duets, with instrumental accompaniment, quartettes, &c. Seven ladies gave a dialogue in character, "How the Story Grew; or, Maud's Misfortune." The chapel was full, and close attention was given throughout. Hearty congratulations were given to the pastor, now in the 21th year of his ministry here, also upon the return of his natal day. Best thanks were given to the organist, Miss Brinkworth, to the ladies who arranged the tea, and to all who took part during the evening, and the best meeting held for several years was closed with hymn and prayer.

Sheffield: Uppertorpe.—A very pleasant reunion of past and present ministers, members, and teachers was held recently in the schoolroom at Uppertorpe. Over 150 persons were present, and addresses were given by the Revs. J. Ellis, J. B. Gardner, and C. Peach, present and past ministers of the church, and by the Rev. J. E. Manning of the Upper Chapel. The Rev. G. Knight, another old minister, had also expected to be present, while the Rev. J. Page Hopps, the first minister, Dr. Brooke Herford, who was at Upper Chapel, and the Rev. C. H. Osler, another former minister, now in the Church of England, sent letters. The speeches were vigorous and encouraging, and the meeting was much enjoyed.

Shildon.—A religious service was held in the Mechanics' Club Room on Wednesday, April 6, and an address on "What Unitarianism is" was given by Rev. J. H. Weatherall. A good discussion followed. Shildon has a population of over ten thousand people; and the nearest Unitarian Church (Darlington) is nine miles away.

South Shields.—The anniversary sermons in connection with Unity Church were preached on Sunday last by the Rev. William Birks, of York. On Easter Tuesday the annual soirée took place in the schoolroom, when addresses were delivered by Revs. William Birks, W. H. Lambelle, and Arthur Harvie, and Messrs. J. G. Stirling, Sunderland, and T. Paxton, Gateshead. The annual report was read and considered satisfactory. The gatherings were very successful and encouraging.

Southend.—On Good Friday morning there was a gathering of friends from Highgate, Stepney, Limehouse, Stratford, and Walthamstow, as well as residents of Southend, on the site where the iron church is to be erected for Unitarian Christian worship and instruction. The Rev. John Toye and a small band of instrumentalists led the singing of three hymns, lessons were read by Mr. James Ferguson, and the Rev. R. Spears offered prayer. Nine ladies then laid each a memorial stone, which formed a complete line across what will be the front of the building. The first stone was laid by Miss Emily Sharpe, who gave a short address. Mr. Spears subsequently gave an address on the five strong points of Unitarianism, and other speeches by resident gentlemen followed. The church, which will contain 140 sittings, is expected to be ready by the end of May. The site is within three minutes' walk of the High-street. Meanwhile the corporation, having taken over the Essex Hall at a rental from the proprietors, have intimated to Mr. Spears that they are willing to allow the continuance of his services there during April.

Sunderland.—On Thursday evening, April 6, a successful entertainment was given by the young people of the Sunday-school and other friends, among the items of the programme being selections from the cantata *Dick Whittington*, fairy drill, and several recitations.

Trebanos, S. Wales.—On Thursday and Friday evenings, 7th and 8th inst., the Rev. Geo. St. Clair, late of Cardiff, delivered his first two lectures at Graig Chapel, taking as his subjects, "The Advantages of Doubt and Question," and "Primitive Man and the Fall," which he illustrated by diagrams. Mr. Daniel John presided, and the lectures were much appreciated.

Whitby.—The Rev. F. H. Williams has been elected a guardian of the poor.

The Rev. H. Bodell Smith has issued a penny pamphlet, which may be had from him at 17, Crystal-road, Blackpool, or at Essex Hall, entitled, "What about Unitarianism?" It is a clear statement of the Unitarian position from the writer's point of view, both as regards religion generally, and the chief doctrines concerning God and man. On these special points, the statements of doctrine Unitarian and Trinitarian are printed in parallel columns, in the case of the latter the language of the Book of Common Prayer or the Westminster Confession being as far as possible used.

CHEERFULNESS is a brave habit of mind. It is capable of being acquired, and of the very greatest value. A cheerful man is pre-eminently a useful man.—*The Gentle Life*.

OUR CALENDAR.

SUNDAY, APRIL 17.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.
Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. J. HARWOOD, B.A.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, Rev. FRANK K. FREESTON, 11 A.M., "Lives of Jesus."—III., and 7 P.M., "Christ in Art."
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. W. HOLMSHAW.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. S. FLETCHER WILLIAMS.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Dr. BROOKE HERFORD.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. SPEARS.
Islington, Unity Church Upper-street, 11 A.M. and 7 P.M., Rev. ALEX. FARQUHARSON.
Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D., of Islington.
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church, High-street 11 A.M. and 7 P.M. Rev. W. C. POPE.
Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. H. RAWLINGS, M.A.
Mansford-street Church and Mission, Bethnal Green 11 A.M. and 7 P.M., "Poetry and the Religious Life," Rev. W. G. CADMAN.
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.
Richmond Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.
Stamford-street, Blackfriars-road, 11 A.M. and 7 P.M., Rev. FREDERICK ALLEN.
Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. LUCKING TAVENER.
Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.
Woolwich, Masonic Hall, Anglesey-road, Plumstead, 11 A.M. and 6.30 P.M.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.
BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.
BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M., Rev. L. P. JACKS.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. WM. BINNS.
BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.
BOOTLE, Free Church Hall, Stanley-road, 11 A.M., Mr. PIDGEON, and 6.30 P.M., Rev. N. ANDERTON.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRIGHTON, Christ Church (Free Christian), New-road, North-st., 11 A.M. and 7 P.M., Rev. A. HOOD.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M.
CANTERBURY, Blackfriars, 11 A.M.
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
EASTBOURNE, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Rev. S. H. MELLONE, M.A., D.Sc.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. J. A. FALLOWS, M.A.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.
LIVERPOOL, Hope-street Church, 11 A.M., Rev. W. J. JUPP, and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.
LIVERPOOL Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
LIVERPOOL, Renshaw-street Chapel, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN.
MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. JAMES FORREST, M.A.

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.
OXFORD, Manchester College, 11.30 A.M., Rev. J. E. CARPENTER, M.A.
PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. A. W. TIMMIS.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLSBELOVED.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. PRIESTLEY PRIME.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.
WEYMOUTH, Oddfellows' Hall, Market-street, 11 A.M. and 6.30 P.M., Rev. E. C. BENNETT.
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. W. BIRKS, F.R.A.S.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

SOUTH-PLACE ETHICAL SOCIETY,
SOUTH-PLACE, FINSBURY.—April 17th, at 11.15. DENNIS HIRD, "Sin Making."

BIRTHS.

TAYLER—On April 7th, at the Parsonage, Dukinfield, the wife of the Rev. Hugon S. Tayler, of a son.

MARRIAGES.

GRIFFITH—TALBOT—On Tuesday, April 12th, at Mill Hill Chapel, Leeds, by the Rev. Charles Hargrove, M.A., and the Rev. J. E. Carpenter, M.A., Thomas Wardrop Griffith, M.D., youngest son of the late Charles Fox Griffith, Aberdeen, to Louisa Talbot, younger daughter of Grosvenor Talbot, Burley, Leeds.

DEATHS.

OGDEN—On the 6th inst., aged 60 years, Hannah Slater, daughter of the late John Ogden, of Dukinfield, Cheshire.

OSBORNE—On April 6th, at 33, Westbourne-grove, Scarborough, the residence of her brother-in-law, George Padley, Esq., Mary Catherine Osborne, formerly of Sheffield, in her 77th year. No cards.

POLLOCK—On the 6th inst., at 2, Westbourne Villas, the residence of her brother-in-law, H. J. Morton, Esq., Elizabeth Pollock, in her 83rd year. No cards.

SAWYER—On the 7th inst., at her residence, 1, Chatham-terrace, Ramsgate, Jemima Jane, widow of Thomas William Sawyer, late Lieut. R.N.R. and Commander in the service of the Royal Mail Steam Packet Company, aged 87 years.

WOOLLEN—On the 11th inst., at his residence, 177, Spring Vale-road, Sheffield, Charles Woollen, in his 83rd year. Friends kindly accept this the only intimation.

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SESSION 1897-8.

The EASTER TERM begins on THURSDAY, April 21st. Two Entrance Scholarships will be offered for competition in June.

LUCY J. RUSSELL, Honorary Secretary.

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The School will RE-OPEN on TUESDAY, May 3.

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Next TERM begins WEDNESDAY, April 27th.

ETHICAL RELIGION SOCIETY,
STEINWAY HALL, PORTMAN-SQUARE.
—Dr. WASHINGTON SULLIVAN, 11.15, "The Tradition of the Resurrection."**PRINTING PRESSES** give pleasant and profitable occupation to thousands. Printing outfits from 10s. to £5.—Manufacturers, ADAMS BROS., Daventry.**WANTED** the position of LADY NURSE to young children, or to assist with housekeeping; used to children and domesticated. Address and references: Mrs. A. W. CROSSKEY, Ringmer, Lewes.

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The Congregation of the Birkenhead Unitarian Church find themselves under the imperative necessity of providing new buildings for the carrying on of the work of the Church, the Sunday School, and the various societies and institutions which have grown up in connection with the Church.

The present building would require the expenditure of many hundreds of pounds in order to make it at all suitable for the requirements of the Congregation, and even then the position of the lecture room, below the level of the street, badly drained and ventilated, would never be altogether satisfactory. The cottages in Oliver-street, adjacent to the Church, which have been rented for some years in order to provide accommodation for smaller meetings, have had to be given up, and the Congregation find themselves virtually without any provision for the growing life of the Church.

During the past year the Congregation have approved of the purchase of 2,400 yards of land in Bessborough-road, in the immediate neighbourhood of a large and rapidly-growing population, and have also approved of plans for new schoolrooms, which, in the opinion of a competent expert, could be erected for £1,200 to £1,300.

It is estimated that, after realising the present site, a sum of about £2,500 will be required to erect a suitable church, schoolrooms, class-rooms, &c., and to pay for the land which has been purchased. Towards this sum about £500 has already been raised, and the Committee earnestly appeal to all friends of liberal and free Christianity to assist them in this endeavour to develop and encourage the work of the Congregation in Birkenhead.

Donations may be sent to the Treasurer, Mr. ARTHUR W. WILLMER, Exchange Buildings, Liverpool, or 24, Village-road, Oxton; or paid to the credit of the Birkenhead Unitarian Church Building Account, at Parr's Banking Company, Birkenhead.

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Henry Tate, Esq., London ... 100
Mrs. Ed. Bowring ... 5
Lieut.-Colonel W. R. Trevelyan, Penzance ... 2
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in aid of the Building Fund of above Society,
and will be Opened by

LADY E. DURNING LAWRENCE

on the 27th, and

LADY O'HAGAN,

on the 28th,

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Friends who are working for the Bazaar, will oblige by sending their Contributions to Mrs. MUMMERY, not later than 22nd April, or direct to Essex Hall on 25th.

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The PUBLIC RE-OPENING of Stamford-street Chapel, Blackfriars-road, as a Church and Mission, will be held on **THURSDAY, April 21st, 1898.**

RELIGIOUS SERVICE at 4 P.M., when the Rev. STOPFORD A. BROOKE, M.A., LL.D., will preach. A Collection will be taken in aid of the Building Fund.

Tea will be provided in the Lecture Hall and School Room at 5.30 P.M.

PUBLIC MEETING in the Church at 7 P.M., presided over by Sir E. DURNING LAWRENCE, Bart., M.P., supported by the Revs. Frederic Allen, W. Copeland Bowie, M.L.S.B., James Harwood, B.A., Brooke Herford, D.D.; Messrs. F. Nettlefold, C. F. Pearson, Percy Preston, S. S. Tayler, and others.

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Next TERM begins WEDNESDAY, April 27, 1898.

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